

MCGILL DAILY

by alvyn katz

Gabriel blows Unité trumpet

Gabriel Loubier, leader of the Unité Québec party, ran through a wide variety of Quebec issues yesterday at Loyola. He discussed the new direction of his party, the problems of provincial autonomy, the labour question, and the role of French as the working language of Quebec.

He began with an explanation of the recent change in the name and crest of his party, formerly the Union Nationale. Apparently this was done to reflect the changed orientation of the party.

"Many thought we just changed for fun or to trick everybody," Loubier said. According to Loubier, Unité Québec is an attempt to re-establish a broad-based representation, to open the party to all elements in Quebec life.

"We have a deep desire to prove and to show that we can unify the people of Quebec to overcome the problems they are

confronted with," he continued.

Loubier is trying to establish what he claims the Union Nationale was until 1952: a true "union" of all national elements, incorporating liberals, conservatives, and others in its ranks.

He contrasted the Unité Québec party with the Liberal Party, which he scorned for representing only a well-defined "clientele". Unité Québec is a move away from this sort of "traditional" party, which the Union Nationale had become after 1952.

The Unité Québec party is holding a convention in April, and everybody will be invited to participate, Loubier announced. It will be held in five different places at once, connected by closed-circuit television.

"All of Quebec is invited for the first time," he said.

Loubier feels that the party should know what the people

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Mac Hadjor

daily photo by chris brodeur

by margaret davis

OAU waffling criticized

The Organization of African Unity was criticized last night at a meeting of the Afro-Asian Latin American People's Solidarity Committee for its failure to develop a clear political stand on African liberation movements.

A speaker at the meeting, Mac Hadjor, said that by 1966 the OAU was in the hands of the reactionary African states, and has not supported progressive movements in Africa.

He began the discussion by outlining the history of the black liberation movement in Africa, beginning with Marcus Garvey, W. E. B. Dubois, and the formation of the first Pan-African Conference in 1903.

The first political alliance formed by progressive states was between Guinea and Ghana in 1961, "under the banner of socialism." They were joined later by Mali.

The radical nations were moving to organize a union which threatened the conservative states who worked against this union.

It became a vehicle for an exchange of views but lacked a political definition. Hadjor said that the OAU misleads the African people and that things "put into words by the OAU are never backed by practice."

He explained that his conception of a progressive organization called for a "coming together" of all progressive African states in a union which would offer the people a clear political stand. Such a union could if necessary develop a strong military command to support progressive struggles.

During the discussion period one questioner asked if the OAU or any similar organization could be expected to replace an African liberation movement.

He stated that OAU "fools the African people, and can never replace the peoples' struggle for liberation."

Another member of the audience pointed out that a "basic danger is that any progressive movement that arises, as for example in Ghana, could not be helped by other nations who risk being denounced by the OAU for interfering in other countries' internal affairs.

One person took exception with Hadjor's call for the dismantling of the OAU and asked if he could name an alternative to the OAU at present.

Hadjor replied that African states must break away from the OAU and develop a new progressive political unity in Africa.

by arnold bennett

CNTU manifesto prompts reaction

A lively controversy has been brewing with the Confederation of National Trade Unions since the publication of its new working document. The document, entitled "Ne Comptons que sur nos Propres Moyens" ("Let's Rely only on Ourselves") was released at the last CNTU confederal congress in October.

Many member unions, with the active participation of workers at the grassroots, have begun in-depth study of the document. Other unions have denounced it as "a Marxist document." But very few people have remained indifferent.

The 110-page document

Continued on page 4

The Politics of Pollution

What are the real causes of pollution and how do we solve the problem? Is pollution a necessary by-product of industrialized nations? How is the issue of pollution being used by those persons in power? How does this issue fit into the common struggle of the people? Can this problem be solved under the existing system?

These are some of the questions which will be raised at the "Politics of Pollution" forum organized by the Engineering Branch of the Academic Activities Committee to be held in the EUS Common Room at 1 pm today.

CHINA

The Friends of China will hold a discussion on Chinese foreign policy, the significance of Nixon's visit to Peking and China's position on the Indo-Pakistan war at the YMCA 5550 Park Avenue (use side door) on Saturday, February 12, at 7 pm.



Gabriel Loubier

daily photo by john marrett

Loubier . . .

Continued from page 1

want before he can state what the party's platform is. Before the convention, he will send out 15,000 questionnaires. 300 "intermediate" groups will be invited to send in memorandums. He has also created over nine commissions on such problems as labour, health, welfare, and recreation.

"After two days, it will be possible to redefine our goals and ideas," he said. "Then Quebec will know where we stand."

On the question of separatism, he noted that "different options exist in this area."

Two ways are available to gain sovereignty of jurisdiction over our resources," he continued. "They are separatism and federalism."

But the federalism Loubier has in mind is not at all the federalism that now prevails.

"What we have now is a

totalitarian government," he charged. "That is, we have a strong central government."

Loubier feels that the provinces have lost exclusive jurisdiction over fields that traditionally were theirs, and that they have also lost control of sources of income.

He admitted that "nobody is satisfied with confederation", although he denied that separatism had any better hope of success. But, "I don't know where we would go after separation."

He added that "all" countries who had separated so far had a very low standard of living, and pointed out that Quebec was among the five most wealthy countries in the world. He did not elaborate.

He also said that the United States controls our economy, and that confederation had come about because "we fear the giant". He claimed that if Quebec separated, it would be "swallowed up" by the US. Since it would have lost all its "bargaining power".

"If we change our system, there will be more poverty, more unemployment, more hunger,

and so on," he continued.

He went on to say that "there is a middle way between the two options: we must renegotiate a new federalism and a new constitution."

Loubier believes that the federal government arises "from the will of the provinces". Consequently, the new federalism should be negotiated between the provincial governments alone.

"It will be possible to live in Canada in a new federalism in about three or four years. It will be more profitable and more possible to live together."

"But this is not a time for Quebecers to dream," he added. "It is impossible that Quebec alone could be more happy."

Loubier also discussed labour unions.

"You may have heard that I began a quarrel a few weeks ago with the union leaders, Chartrand, Pépin, and Laberge," he said.

Loubier noted that the unions do not publish official statements of their expenditures. He felt that the \$35,000,000 he claims is regularly collected from Quebec employees must be going somewhere, and he wants to find out where.

"We must know about this," he thundered. "We must have light."

Calling for the creation of a commission of inquiry into union expenditure, he added that "we must form three con-

federations in Quebec, one of the employees, one of the employers, and one of management." From this will be formed a labour court of five members, one member to be drawn from each confederation, and two to be appointed by the government. Loubier did not say what purpose either would have.

Concerning the working language in Quebec, he pointed out that French is the mother-tongue of over 80% of the population of the province, and declared that French culture is an asset to Canada. He feels that it is important to conserve and develop the language.

"But I am against unilingualism," he said. "I would not dream of imposing unilingualism, and I am against legislation to impose French as the working language."

TODAY

ACADEMIC ACTIVITIES COMMITTEE: Open forum on "The Politics of Pollution", with John Grace of the department of Chemical Engineering. McConnell Engineering Common Room, 1 pm.

HAPPY BIRTHDAY, MARSHA: All the Daily's copy editors are just itching to read your next effort. Hope they don't get bogged down in the marsh of your liberated prose. Anyway, we're sure you'll have a Fine day.

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WEST INDIAN STUDENTS: Sign up for Table Tennis competition. Contact Don at 284-2683 anytime after 5 pm.

CHINA FRIENDSHIP SOCIETY: Open discussion: History of Chinese Revolution, 1911-27. Union 327, 5 pm. Film: Visite du Princi Sihanouk en Chine. Sir George, Hall Building, room 820, 8:15 pm.

PRE-MED SOCIETY: Dr. R. Kinch on "A Viewpoint on Therapeutic Abortion". All welcome. McIntyre Bldg room 409 (enter through library on 3rd floor), 1 pm.

OLD MCGILL: On sale now, only \$5. Union lobby, 12-2.

ITALIAN SOCIETY: Important meeting for all members. Union 327, 1 pm.

PLAYERS: Auditions for McGill OFY summer troupe. Actors, actresses, and crew. Union theatre, 2-6.

PLAYERS' CLUB: Le Mime Omnibus presents three short pantomimes. Sandwich theatre, 1 pm.

EDUCATION UNDERGRADUATES' SOCIETY: All grads: your photos are ready. Call Joel at 739-1536, after 5.

RADIO MCGILL: People, forum, on campus, NATO special, are not coming today.

CHRISTIAN FELLOWSHIP: Skating party at Beaver Lake. Meeting late at Jeanne Mance. Call Gail Kesson for information. 7:30 pm.

FREE TELEGRAM SERVICE: Via Amateur Radio. Forms and information at Union box office, Union 401, or phone 392-8942.

FILM SOCIETY: International series II: The Informer (directed by John Ford). 50c. L132, 7 and 9:30 pm.

ARAB STUDENTS' SOCIETY: Lunch hour seminar: "Towards a Democratic State in Palestine." Speaker: A. Hadawi. Union 123, 1 pm.

CULTURAL AND ENTERTAINMENT SOCIETY: Gala opening of McGill Parlorbuz Pub today. 3 beers for \$1. Union Coffee Shop, 4 pm.

LOGOS desperately needs your contributions: drawings, cartoons, short stories, ideas for articles, anything. YOU can help us at 3534 Park, No. 16, or mail them to LOGOS, P.O. Box 455, Montreal 215.

MALAYSIAN-SINGAPORE STUDENTS' ASSOCIATION: Chinese New Year dinner-dance. A trip in nostalgia! Lung Fung Restaurant, Gardner Hall, 7-9 pm.

CHINESE STUDENTS' SOCIETY: China night steering committee meeting; all welcome. ISA office, B-40, 4:30.

UKRAINIAN SOCIETY: Opportunities for Youth projects and final preparations for Ukrainian week. Union B23, 3 pm.

IRANIAN STUDENT ASSOCIATION: "Neo-colonialism" in Iran. Discussion will be held in the Persian language. Union 123-124, 8 pm.

SATURDAY BILINGUAL PLAYS: Baptisme and Atlantis by R. Tembeck; produced by Theatron Montreal. Tickets Arts building room 125: Students, \$1.25; adults, \$2.25. Moyse Hall, 2:30 and 8:30 pm.

THOMSON HOUSE PGSS: St. Valentine Day discotheque, 9:30 pm-2 am. Members no charge, guests 50c.

GHANAIAN STUDENTS: General meeting. Union B26-27, 4:30 pm.

Hardial Bains on international politics

Daily: To what would you attribute the growing strength of the Party? To what methods of work?

Bains: The method of work we attribute it to is the revolutionization of the thinking of our comrades by constant emphasis on two things:

- that all our activity must be amongst the masses and must serve the development of the mass movement, and
- that all comrades must study the works of Marx, Engels, Lenin, Stalin, and Chairman Mao, especially the works of Chairman Mao, and must remould their thinking in the light of Mao Tse-tung Thought.

The second point is dependent on the first because all our study and remoulding will amount to nothing if it is not geared to serve the needs of the mass movement.

Our Party upheld the line that the source of all correct ideas is the masses, because it is amongst the masses that the three revolutionary movements — that is class struggle, the struggle for production, and scientific experiment — are most profound. We characterized the masses as the storehouse of all correct ideas; therefore, in order for us to acquire correct ideas, we must participate in revolutionary practice, which we characterized as having the key to the storehouse. Mao Tse-tung Thought guided us in this practice, acting as a lamp to light the way to the storehouse. In other words, we followed the line that correct ideas can only come from revolutionary practice amongst the masses, guided by Mao Tse-tung Thought. It is by following this method of work that our organization had developed. We have moved from stage to stage, at each stage bringing about change in the real world amongst the masses and at the same time remoulding our thinking to that extent. This remoulding and revolutionization of the comrades' thinking creates the possibility of embarking onto the next and higher stage of struggle, and so on.

The revisionists oppose all this; they advocate staying away from the masses and trying to prevent the Party members and broad masses from learning Marxism-Leninism-Mao Tse-tung Thought. They present the metaphysical line that Marxism-Leninism can be acquired by studying apart from changing the world, that revolutionary practice is not required, and that the people have nothing to teach. They then become "experts" on Marxism-Leninism themselves, and rely on the ignorance of the people and cadres on Marxism-Leninism to maintain this position. We have only moved forward by opposing this position. Our Party always ad-

vocated going to the masses and participating in revolutionary actions with them, and opposed the line of detachment; the Party advocated grasping correct ideas through participation in revolutionary practice, and opposed the revisionist line of having innate ideas which can be learnt from books alone. We advocated liberating the initiative of the member and the broad masses by the study and application of Mao Tse-tung Thought to our social practice, as opposed to the revisionist line of stifling the initiative of the masses in order to maintain a few "experts".

Today in the Party, the movement to study Marxism-Leninism-Mao Tse-tung Thought is developing strongly. Many people are reading Lenin, especially the classics like *What Is To Be Done*; *One Step Forward, Two Steps Back*; *The State and Revolution*; *Imperialism, The Highest Stage of Capitalism*; and other essays. This study is releasing lots of energy and is bound to raise the level of our social practice. The movement to study Marxism-Leninism-Mao Tse-tung Thought is a very important development in the Party. Following Chairman Mao's important instruction "Practice Marxism," the Party must launch vigorous campaigns to learn, study and apply the Marxist-Leninist classics. A similar movement occurred between May and August 1968, when we had many study groups on Marxism-Leninism and this greatly raised the consciousness of all cadres and armed them against opportunist trends. Revisionist elements, like certain elements in Montreal who, under the name of Marxism-Leninism, are pushing all sorts of non-sensical ideas, have only the ignorance of the people to rely on. The moment the genuine Marxist-Leninist launch campaigns to take Marxism-Leninism to the people, these revisionists are defeated. A

Marxist-Leninist Party that does not practice Marxism-Leninism and use it as a guide to action is a sham Marxist-Leninist Party.

Daily: What is your assessment of the North American youth culture and student movements of the last decade in terms of their revolutionary potential?

Bains: The youth culture and student movements had two aspects, negative and positive. The negative aspect was that both movements brought all kinds of mystical, revisionist, trotskyist and opportunist ideas to the youth to try and divert the young people from the revolutionary path. However, the positive aspect arising from this was that the young people learnt the worthlessness of these ideas and moved forward, rejecting these ideas and taking up revolutionary struggle. The *Internationalists* were born out of this struggle. The overall effect of

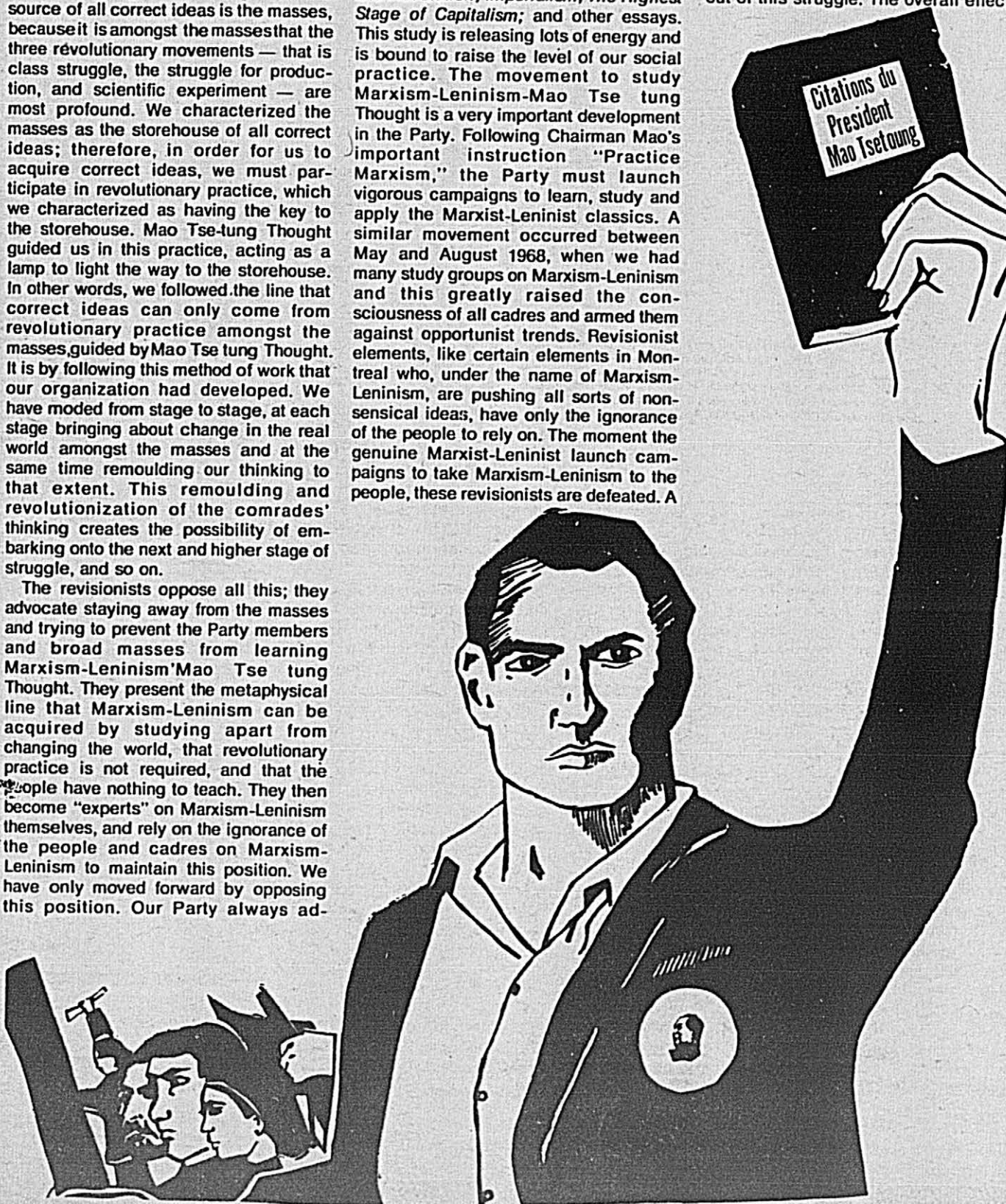
the student movement was good and reflected the deep sentiment of the people of Canada, Quebec and the USA, their close unity with the people of Indochina, and their total opposition to the imperialist policies of war and aggression in Asia, Africa and Latin America. The overall effect of this was good but it had two aspects like everything else.

A mass movement of any kind is the reflection of the class struggle taking place in the society, and it develops in order to deal with the questions left unsolved by history. For example, the question of eliminating foreign exploitation and subjugation and ending the exploitation of man by man. Some comrades erroneously think that the nature and level of the mass movement is independent of the nature and level of class struggle in the society, and thus try to present the mass movement as detached from the class struggle and independent of the aspirations of the classes. They follow the accidental theory of history and contend that conscious participation plays no role in determining the nature and level of the mass movement. In fact, the mass movement, which is itself a reflection of class struggle, has been given birth to and led by very definite class interests. For example, the Beatles were enthusiastically supported by the big bourgeoisie. Their rise was dependent on the big bourgeoisie and their fall was dependent on their acceptance or rejection by the masses. This great cultural counter-revolution only worked for a brief period, did some damage, but left an excellent negative example for the masses to learn from. The big bourgeoisie started the youth culture movement to divert the attention of young people away from revolution, but it turned into its opposite. The advanced sections of the youth saw through it and rejected it. They threw out the negative fetters of slavery to hedonism and self-indulgence but kept its positive sentiment for rebellion and revolution. The revolutionary student movement also rejected the heavy load of reformism and terrorism put on its back by the big bourgeoisie, and is steadily advancing against the big bourgeoisie on the path of revolution.

Daily: What about the world situation? There is a rising tide of anti-imperialist struggles - how do you think these will affect the Quebec struggle?

Bains: The world situation is excellent for revolution and the victories won in Asia, Africa and Latin America give tremendous support to the revolutionary struggles in Canada, Quebec and the USA. Any victory which takes place in Asia, Africa or Latin America is celebrated by the Canadian, Quebec and American people as their own. This is what really scares the imperialists because it shows that their attempts to spread fascist, racist, and national chauvinist ideas have been in the main futile. There is deep solidarity between the peoples of North America, fighting US imperialism at its very heart, and the peoples of Asia, Africa and Latin America, fighting US imperialism in their countries. It is now the responsibility of

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MCGILL DAILY

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NE COMPTONS QUE SUR NOS PROPRES MOYENS



Ce document, "Ne comptons que sur nos propres moyens", a été présenté aux membres du Conseil confédéral de la CSN le 8 octobre, 1971. Il s'agit d'un document de travail qui fera l'objet de sessions d'études et de discussions dans tout le mouvement en préparation du prochain congrès général de la CSN prévu pour juin prochain.

Manifesto . . .

Continued from page 1

presents an analysis of the class structure of Quebec and of the domination of Quebec by American multinational corporations. It shows how the "Quiet Revolution", with its limited attempt to assert Quebec state control over the economy failed in the face of American domination. The document concludes that socialism, with state control of the economy and the means of production and the direct and collective participation of the workers in decision-making, is the only way out for Quebec.

Included in the document are analyses of three cases of capitalist domination. First there is the Canadian International Paper monopoly of pulp and paper in Quebec. (CIP recently shut down its plant in Temiscaming, effectively destroying the whole economic base of the community.)

The second type of corporation is the "American imperialist multinational corporation," exemplified by Iron Ore Co. of Canada and ITT. (ITT was recently granted an enormous land concession on the North Shore by the Quebec government.)

Finally there is the case of Anglo-Canadian domination of the financial sector in Quebec, exemplified by the Bank of Montreal.

Conservative union leaders within the CNTU have objected strongly to the document. The National Federation of Building Trades Unions, (FNSBB) which recently launched a full-scale red-baiting and raiding campaign against other Montreal construction workers' unions, denounced the document without consulting its affiliated Unions or the federal office.

Jean-Paul Yelle, president of the St-Louis Bedding union, addressed a protest note to the FNSBB January 6. Praising the document as "a serious analysis of the economic situation of the Quebec people,"

Yelle wrote that it was "insulting" for the leaders of the FNSBB "to judge the workers unable to understand" the document.

On January 10, however, Romeo St-Pierre, president of the CNTU central council of Rimouski, warned direly that the manifesto would "cause an enormous ideological pollution in the central organization by putting aside the fundamental lines of orientation of the CNTU to indulge in the most obsolete Marxism."

St-Pierre maintained that Quebec workers should not take their inspiration from "prefabricated models" but should build "a real popular power according to their own model." According to St-Pierre local populations, through experiences such as Operation Dignité in the Gaspé, had realized that they had to rely on themselves before the publication of the CNTU manifesto.

Two days later the executive of the Quebec Central Council came out with an even less decisive position. On the one hand they claimed that they

"subscribed to the anti-capitalist struggle," but on the other hand it refused to recommend the document to its members "because the Marxist solution contained in the document goes contrary to the fundamental orientation of the CSN set out in the previous texts of Marcel Pepin."

But CNTU president Pepin disagreed. On January 13 he described the Quebec Central Council's attitude as a return to Duplessism on the part of those who were afraid of words.

An outraged Roland Tapin, the Quebec Central Council president, declared on January 17 that Pepin should deal with the basic problems raised by his manifesto rather than describing those who did not agree with him as "Duplessistes."

Finally, on January 22 after a second day of study, Therese Montpas, the secretary of the Quebec Central Council, declared that the executive was in favour of socialism for the Quebec collectivity and that it was a question of defining the means.

But Tapin again confused the issue. He announced that Pepin

had clearly made it understood "that he would not be in accord with the document if its content involved the separation of Quebec and the partisan politicization of the central body. This would be the death of trade unionism in the CNTU."

The Quebec Central Council, somewhat confused at the apparent dichotomy between Pepin's document and public statements, wants its general assembly to hold other days of information and study of the document. According to Tapin, the Quebec Central Council does not only have the intention of relying on its own means but also of finding its own means.

The CNTU affiliated public services federation, also said January 24 that it was in favour of the study of the document by its permanent staff and executive. In a long resolution which was adopted unanimously this federation also deplored the fact that the debate on the document was being oriented by certain people towards a quarrel of words concerning "marxism" and "totalitarianism."

The resolution pointed out that these people were being very careful not to give precise definitions of the words with the evident goal of creating and maintaining false fears.

On January 31 the executive of the CNTU federation of commerce ended a period of study of the document by judging it serious and worthwhile. At the same time it deplored the personal attacks and the climate of polemic, passion and demagoguery which surrounded the manifesto. The executive of the commerce federation decided to work immediately for the massive distribution of the manifesto to all its 119 affiliated unions. It also prepared a short summary of the document's essential points in order to make an approach to study easier. The membership will get its chance to make the final decision on the document at the commerce federation's next congress in March.

Fifty union study groups have already been formed in the Montreal area to consider the manifesto.

STATEMENT FROM THE ANTI FEE-HIKE COALITION

A statement from the McGill Anti-Fee Hike Coalition:

The McGill Anti-Fee Hike Coalition yesterday held a meeting to discuss recent developments in the Quebec government's proposal to raise the fee for foreign students. The meeting also dealt with the forthcoming open forum on the fee hike. The forum will be held next Wednesday in the Union.

The students at the meeting discussed the McGill administration's suggestion that an increase to \$1500 might be acceptable instead of the proposed \$2500. It was argued that for a student coming from an average-income family in the Third World, both sums were equally exorbitant. This also brought out the point that only poor students are going to be affected by the increase of fees. This suggestion was therefore termed ridiculous, and it was added that it could not have been considered seriously by those who suggested it.

The students were convinced that foreign students do make a real contribution to Quebec and McGill and that this could be verified by taking a close look at the various activities on campus and in the Montreal community in general.

They contended that in its effort to preserve its position in Quebec, McGill is using the foreign students to appease the Quebecois who are demanding that McGill become relevant to Quebec.

This is a question to which all students should address themselves. The fact is that the foreign students are only the first group who are being called upon to justify their existence in Quebec. It is just this underlying implication which makes the fee hike issue a matter for the entire McGill community.

A. Morqan

VIGILANCE IN THE AFTERNOON

There will be a short, repeat short, staff meeting in the *Daily* offices at 4 pm. The staff's attention is called to the shortness of the meeting. Full attendance is expected as a result. New staffers are cordially invited to be party to this madness.

the Lower Canada Review

of Arts and Politics

FRIDAY, FEBRUARY 11, 1972



photo by harold rosenberg

Cardial Pains on...And on...And on...

Cardial Pains is the founder of the Revisionist Party of Quebec (McCartneyist — Lennonist), of the Association of Social-Fascist Nuns of St. Patrice-de-Sherrington (M-L), of the Revisionist Party of Canada (M-L), of the Ladies'Regressive Sewing Circle of Greater Winnipeg (M-L) and of the Regressive Study Group of P.E.I. (M-L). This is the first of a three part interview with Mr. Pains. This installment concerns Mr. Pains' views on political, economic, cultural, strategic and miscellaneous matters. In the second and third parts Mr. Pains will relate some of his favorite witty sayings and smutty stories.

Who is Cardial Pains, and what do

the Association of Social-Fascist Nuns of St. Patrice-de-Sherrington (M-L) and the Ladies'Regressive Sewing Circle of Greater Winnipeg (M-L) stand for?

Ever since he founded the Opportunists in 1963 in Flin Flon this pasty-faced WASP who looks as though he just stepped out of Morgan's notions department has been spearheading the rejuvenation of McCartney-Lennonites all across Canada and Quebec. It was not long after the founding of the Opportunists that Pains became a pimple on the ass of the established aristocrats of the 'New' Left and the 'Old.' The rapid growth and development of this pimple led to a great bursting forth of revisionist activity issuing in the formation of the RPQ(M-L), the RPC(M-L), the RSGPEI(M-L), the LR-SCGW(M-L) and the ASFNSPS(M-L).

LCRAP: How do you view the present political situation in Quebec?

Pains: The present political situation in Quebec is ripe for social fascism. We have succeeded in duping the workers into believing that we are the true revolutionaries. They are sheep and we are the wolves.

LCRAP: What tangible signs are there of social fascism's impending victory?

Pains: Why even as I sit here pontificating you can see the clouds gathering on the horizon. The winds of change are blowing from the east. Busses are crowded. Waiters are rude. Rivers freeze. Rivers thaw. People are out to get me everywhere. I am regularly denounced as an agent of international Jesuitry or as a profligate Phillistine. However I am unmoved by these slurs. My fondness for ladies underwear is entirely my own concern. Social fascism is the wave of the future as it is also the wave of the present and of the past. It is apparent that the implicit contradictions and contrapuntal situations will lead to all manner of things.

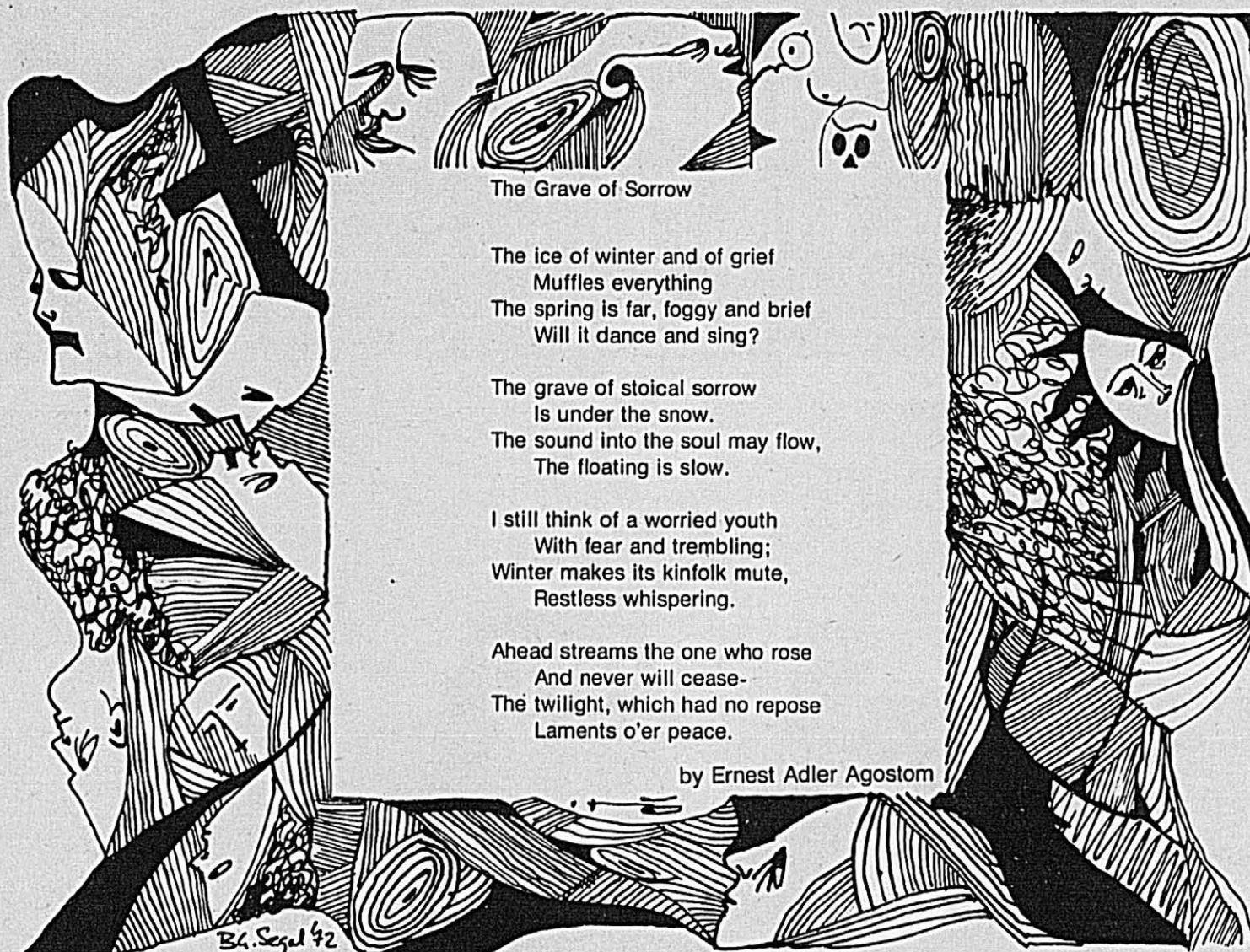
LCRAP: Where does most of your support come from?

Pains: We get forty-five per cent of the

money the big bourgeoisie makes from its monopolistic control of gum machines, from the sale of True Romance Comics and vaginal deodorant, and we get a twenty-five per cent rake-off on the numbers racket in Laval des Rapides and Maisonneuve Vending. We also receive support from our friends in the Parti Quebecois (a group that promotes linguistic reactionism), our friends in the trade unions and other professional circles and from our petty bourgeois, reformist and terrorist buddies.

LCRAP: Does revisionism mean the end of the evils of the world?

Pains: Precisely, once the lackeys of imperialism, the footmen of reaction, the valets of repression, the chauffeurs of chauvinism and the running dogs of redundancy unite with the seneschals of superfluity, there is no force in the world that can do anything about it so they had better watch out. Fuck the *Daily*. The world will be completely revised. Social fascism triumphant everywhere and all this in the next six months . . . all of this due to the untiring efforts of our party.



The Grave of Sorrow

The ice of winter and of grief
Muffles everything
The spring is far, foggy and brief
Will it dance and sing?

The grave of stoical sorrow
Is under the snow.
The sound into the soul may flow,
The floating is slow.

I still think of a worried youth
With fear and trembling;
Winter makes its kinfolk mute,
Restless whispering.

Ahead streams the one who rose
And never will cease-
The twilight, which had no repose
Laments o'er peace.

by Ernest Adler Agostom

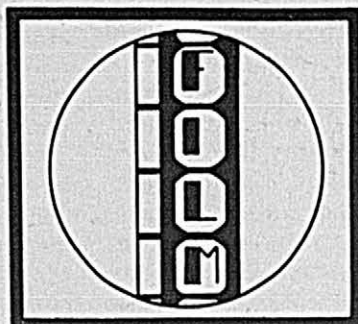
Student Film Competition

The largest competition ever offered young Canadian film-makers will be held in Montreal this September at Sir George Williams University's Conservatory of Cinematographic Art.

The Conservatory will be joined by Famous Players to present the Fourth Annual Canadian Student Film Festival. The university group will organize the festival while Famous Players will put up \$10,000 in prize money and will consider giving public exposure to the winners in the form of a student film festival in its theatres across Canada.

The \$10,000 prize money will be divided among scenario, animation and documentary categories in 16mm, 35mm or Super 8 format. Best overall entry will receive the new Norman McLaren Award.

Entry forms and contest details will soon be mailed to cinema schools and be made available at Famous Players theatres across Canada. Details from the Conservatory of Cinematographic Art, 1455 de Maisonneuve Boulevard Montreal 107.



by morris applebaum

Straw Dogs
Great Britain (1971)
dir. Sam Peckinpah
with Dustin Hoffman,
Susan Georgey

All in all this is a rather satisfying film. There's sex, violence, blood, emotion; and Dustin Hoffman, Hollywood's all around schlemiel, is victorious.

There's even thematic content. The film abounds with pointed statements about a liberal, wishy-washy math specialist (Hoffman) who runs away from the world of crises (the U.S. of A.) to peace and tranquility (the English countryside).

Peckinpah is a good director. He knows how to handle a film, how to hold the audience at the edges of their chairs. *Straw Dogs* does not lack in this respect. In recent years he has examined the manhood of has-been (*The Wild Bunch*), manhood as opposed to automobiles (*The Ballad of Cable Hogue*) and now manhood today. As a rugged individualist Peckinpah naturally views "liberals" with contempt and cynicism. Hoffman plays a man who relies on the law. He believes that that is how to solve problems. But in the crunch, with men smashing down his doors, when he cannot shout, "I'll lay charges against you," he is forced to fight. He fights with no holds barred, to the death, one man against superior odds. Needless to say he wins.

In Peckinpah's world, the (peace-loving) good win, the violent bad die and those who don't fight don't rate. This is not to say that Peckinpah is a hack director of simplistic cowboy shoot-outs. His characters are not one-dimensional cut-outs; they are real people plunked down in impossible circumstances. They are manipulated until inevitably the desired result is obtained: the ultimate truth is in your guts. Or at least it seems that way.

See *Straw Dogs*. It is a fine film.



by don mckay

Liberation Music by the Peace Bread and Land Band is the most complete attempt I know of to create a revolutionary rock'n roll relevant to the young of North America right now.

The group's name, as the paper album cover explains, is derived from the banner reading "Peace, Bread and Land . . . under which a group of Russian women marched petitioning the tsar. They were shot down and the Russian Revolution began. Revolutions are fought for these things, so the slogan is still appropriate for today's struggle against all forms of oppression; imperialist, racist and sexist. As musicians, we hope that this record will help reverse the tide of cultural rip-offs and co-optation; that it will profit our movement and not the enemy, viz. the tsars of show biz".

The band's sound is a slightly country-flavoured rock, with haunting female vocals. Side one begins with Ho Chi Minh's vision of global rebirth, "The Wheel of the Law", put to the band's music. "Take it Away" which follows is a rocking ballad in which an old worker pleads to the young to fight for

freedom. "The Women's Song" ends the side with a challenge to sexual oppression. The vocal here is beautiful in its strength.

"Angela" is at once a song of solidarity with imprisoned Angela Davis and a call to "all you groovers sitting on the sidelines / don't you have any guidelines / to what's wrong or what's right? / you don't want to be bothered / you don't want to fight! / only through struggle can she be released / only through struggle can we find peace". Nice use of acoustic guitar is made on this number. "Playing in the Water" is a bouncing song that expands the image of playful sharing of water to the need of people for each other: "sisters and brothers now / there are no others now". Elaine Brown's "The End of Silence" deals entirely with the theme of contradictions in bourgeois "youth culture" only touched upon in a couple of other songs: "your old time grin is just a crazy smile / and the goal's so clear and the time so near / you'll make it or you'll break the plow / well then believe it my friend that this silence must end / we'll just have to get guns and be free".

Compare this to Mick Jagger's foot-stomping decadence: "when you're sitting back / in your rose-pink cadillac / making bets on Kentucky Derby day / I'll be in my basement room / with a needle and a spoon / and another girl will take my pain away".

One striking way in which *Liberation Music* differs from the records of "liberal" songwriters like Dylan and Lennon is that its marketing is controlled by the artists and directly benefits the people. The one dollar profit is equally distributed amongst the Black Panther Party's Survival Programs (sickle cell disease clinics, free breakfasts for ghetto children, etc.), the Angela Davis Defense Committee, the Women's Liberation Movement, and the Natural Liberation Front which is a group of white radicals in Washington State.

The disc's principal weakness musically is its repetition of verses and monotony of tone. While not exceptional, the Peace Bread and Land Band is instrumentally quite competent, and the vocalist packs a powerful and soulful punch. The sound is good and does not suffer from its mono tracking.

It will be interesting to see in which direction the Peace Bread and Land Band evolves from this excellent start. Whatever minor faults the album might have, they are more than offset by its sincere and life-affirming approach: "sharing, sharing in the water / we are one, we are one".

Liberation Music is presently available only by mail (\$3.00 postpaid to Canada) from:

The Natural Liberation Front
P.O. Box 12664
Seattle 98111

110A

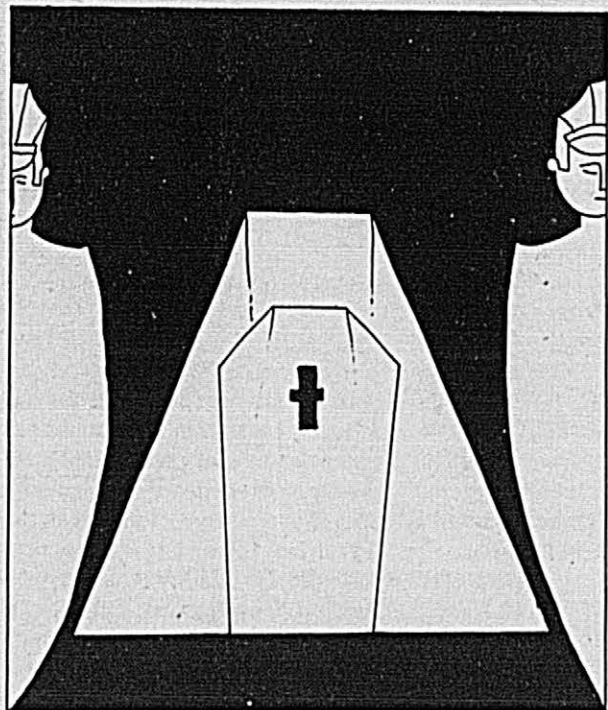
Field Day

by hugo

On the peaceless lawn of the academy the cadets are passing out in the bright afternoon sunshine. A General is inspecting them.

General 'Aaron Morning Glory,' junior, winner of a chest full of medals, a dozen great campaigns and the hatred of every private soldier in the army; 'Gory glory', THEY'D dubbed him.

The band blew up to the tune of 'And Glory' peered like a raven into the marble faces, crunching his majestic way



"There's MY soldierboy, straight as a dye," the audience shrieked echoing its pride.

"Green . . . another batch of greens," muttered the General to his pink faced adjutant, as they strutted like a pair of ostriches on heat between the ranks of statuesque boys. . . .

along the first line, the second line and into the third line — where he found a gap. Shortly, sharply, to the point, like a bayonet's bite, he growled:

"What the devil's this for"?

"There's room for a platoon in here". There was silence, a unique silence there. You could

actually hear the birds singing.

The adjutant stood like a wet flag.

'Glory' shook visibly, like a veteran struggling under the impact of a forty five pounder. Rooted he stood, staring into the gap with his eyes piercing through the peak of his cap.

More silence, more singing. His eyes began to catch a rainbow of septic reds, greys, browns and blacks. Now he could catch the sound of the guns. He caught the mud, the blood, the bandages, the barbed wire, the cartilage and the cartridge cases . . . And he was left holding a skull in his frozen eyes.

His sockets slid back into his cap as he dropped the skull of his OWN SON — shelled to bits in the third brigade of the third division of the third line of one his own armies.

'Glory' passed out like a drunken sailor, like a mutineer, sailing away from the parade, sailing over the academy into the sunset of his last post.

Now the band was playing 'Colonel Bogey'.

"Stretcher bearer" someone growled.

"Straight jacket" echoed the audience.



In this issue

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"My fondness for ladies' underwear is entirely my own affair."

Reviews by don mckay and morris applebaum

Liberation Music and Films.

Field Day by Hugo

Bang. Bang. All right all you cadets fall down dead.

I love your tits that stick out front, but most of all I love your cunt. by phyllis platt

The memoirs of one of Helen Reynolds' ladies

Insurrection Art by paul heyer

Up against the lenses mother-fuckers. We're going to grind your gizzards.

Demos by ron Blumer

"I didn't wanna hafta do it."

Man-eating chrysanthemum would like to meet sensitive, young poet. Object: Ingestion.

by pat hobby and michael terrin

Johnny Crackle and I don't care. Take your two bit bribe and stick it in your ear.

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I love your tits that stick out front, but most of all I love your cunt

by phyllis platt

I remember going to a freshman dance at one of the residences in '65 and, with all the other R.V.C. hopefuls, waiting around to get picked up. In the meantime we stood by like a bunch of pink pork chops in a meat market, being sized up for toothsome and potential for going down easy. Nonchalant as all hell.

Frat parties were still big then too. You had to be careful not to open any closed doors upstairs — some guy was always inside "getting it". Somehow you never thought of the woman as getting it; she was just getting got. The real trick was to attach yourself to some Big Man On Campus and find heaven in his reflected glory. You didn't get asked much what you were going to do after you graduated.

The need to participate in these orgiastic extravaganzas was directly functional to the fear of being alone in a totally alien environment. Finding real friends in a world that you knew nothing about but had expected so much from was paramount, since the scholastic satisfaction was minimal and loneliness was all-pervasive. Participating usually left a bad taste in your mouth, but sitting alone in your room having to admit that no one was interested in your company, for whatever reason, was worse.

Then later there were male friends. Dissatisfaction with classes, and McGill in general, often created a bond between a lot of us who considered ourselves by

that time rather blasé and jaded vis-à-vis the whole university scene. The Swiss Hut and the Bistro were the centres of our discussions on poetry, philosophy, sex and politics, about which we knew little but talked a great deal. The dissatisfaction with McGill was real, and those talks seemed to much more important than any serious scholarship. Perhaps they were, but the lack of direction which we all felt was reinforced by everyone else's lack of direction, and the kvetching got pretty repetitious.

To talk as an equal in a primarily male group meant learning practically to pound the bastards over the head so they'd listen. When it became obvious that living through another person as an appendage and decoration was the shits, you had to get pushy to get anyone to see you at all. It wasn't easy to start introducing yourself to a new addition to the party when no one else would ("that's John and his friend") or to talk with assurance on topics you knew nothing about even though all of them were doing the same thing. Sexual independence meant, even though you lived no differently than your male contemporaries, accepting some degree of notoriety. And it was hard to stop trading on your "femininity" sometimes — your ability lear-

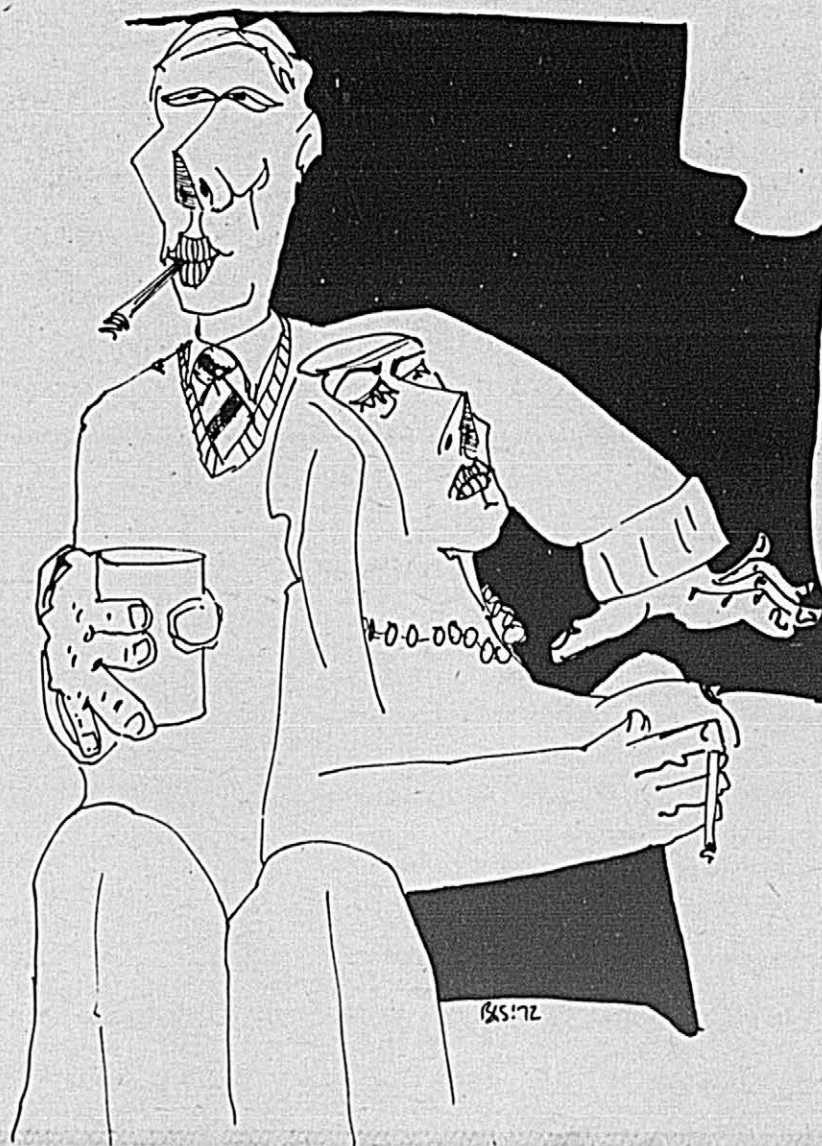
ned through years of training to listen sweetly and attentively to some ass telling you about his car. At least then you didn't get called tough or hard.

Women, or at least a lot of them I've known, develop this pretty amazing ability to be all things to all men. I suppose that's why women are assumed to be more sensitive. When you depend on men for your livelihood, sustenance and shelter, you get to be pretty damned sensitive to what they want in return. Sometimes gay abandon, sometimes demure softness, sometimes cute playfulness, but always attention. Cutting loose and letting yourself be annoyed by stupidity and thoughtlessness in any individual isn't easy, even at universities, those hot-beds of revolution. For the majority of females the hot-beds part has more impact than the revolution part.

Living alone in various rooming houses started as part of the whole drive for independence and ended up a complete horror show. A woman living alone was slightly suspect and assumed by most of the men in the houses to be fair game for sexual sport. Somehow if you didn't have someone around to defend your honour they didn't think you had any. I can remember fighting off the attentions of one of these men with, I thought, great finesse, and being told the next evening that his wife had been around looking to beat me up. It was my first introduction to a more blatant form of the violence jealousy could engender. It's easier living alone now, but then there's a lock on the front door and on mine, in an apartment building where nobody talks much to anyone else. There are a lot more co-ops now, but sometimes you really need to be alone.

Coming back after a couple of years of trying to conform to society's notion of what a woman should do with her life has

continued on page five





continued from page four

been both a happy and a depressing experience. Beginning to accept complete responsibility for yourself, if you're a woman, can be exhilarating, although often lonely. At least I've found that hitching up with someone and trying to achieve something for yourself at the same time is virtually impossible. Somehow women seem to be more susceptible to being incorporated into men's lives than men into women's. Maybe this is a personal problem, but a man's needs become to me, almost as an automatic response, more pressing, and his ambitions and plans more captivating than my own. To tell someone that I cared for him and found his interests fascinating, but that I had to do something of my own, was one of the most difficult declarations I ever had to make. It went against everything; society, family, tradition, and it meant leaving him. But it was so important if I really wanted to be considered an equal. Having some skill and economic independence of your own can give you the strength to demand equality.

Maybe the most depressing aspect of returning to McGill is seeing how little effect the feminist revolution has had here. The women's caucus and the abortion campaign indicate some progress, but how can you be very encouraged when you still see Droplettes but no Drops? (Women are great for selling anything, even getting your arm punctured in return for a doughnut.) I think the majority of McGill women still see university

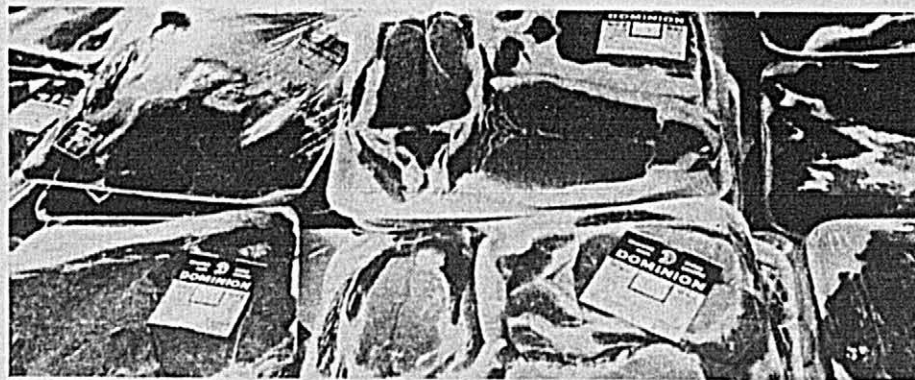
as a sort of hunting ground, or as preparation to becoming a more enlightened, interesting marriage partner, with the man still in control. It's O.K. to get educated, but not so O.K. to get too uppity. I haven't seen very many women asking men to go places with them, or to sleep with them.

A friend of mine told me that for him, coming to university in the mid-sixties from the constricting atmosphere of his high school, the most important consideration was to get laid. Pressures from his peers to do so made any other course less socially acceptable. I don't think I ever felt like that. There was always the romantic hope that the next man might be the knight who'd sweep you off your feet and take you away to that duplex in the sky where all conflicts would magically be resolved. A certain difference in outlook.

Rejecting that duplex in the sky as a probable trap and a dead-end intellectually can mean rejecting a lot of the attention and solicitude from the men who want to see you as a sweet little thing to be sheltered and protected. But from the position of weakness is it possible for a woman to love a man without constantly fearing that he will leave her — alone and unskilled — with no alternative but to attach herself to some other man who will again "protect" and "shelter" her? To quote Simone de Beauvoir: "On the day when it will be possible for woman to love not in her weakness but in her strength, not to escape herself but to find herself, not to abase herself but to assert herself — on that day love will become for her, as for man, a source of life and not of mortal danger."

I looked at a picture of Tricia Nixon in her wedding gown in a *Life* magazine not long ago, and was really pissed off at my own reaction to that photo, when I analyzed it. I'd been fascinated by her gown, her veil, how she wore her hair. It dawned on me that women are given this one day, when everyone notices them — a few hours to be the centre of attention — in return for years of living in the background. And we all seem to fall for it to some degree, even if only vicariously. Sometimes you get this funny feeling you're being taken. In more ways than one.

photo by
jean-michel joffe



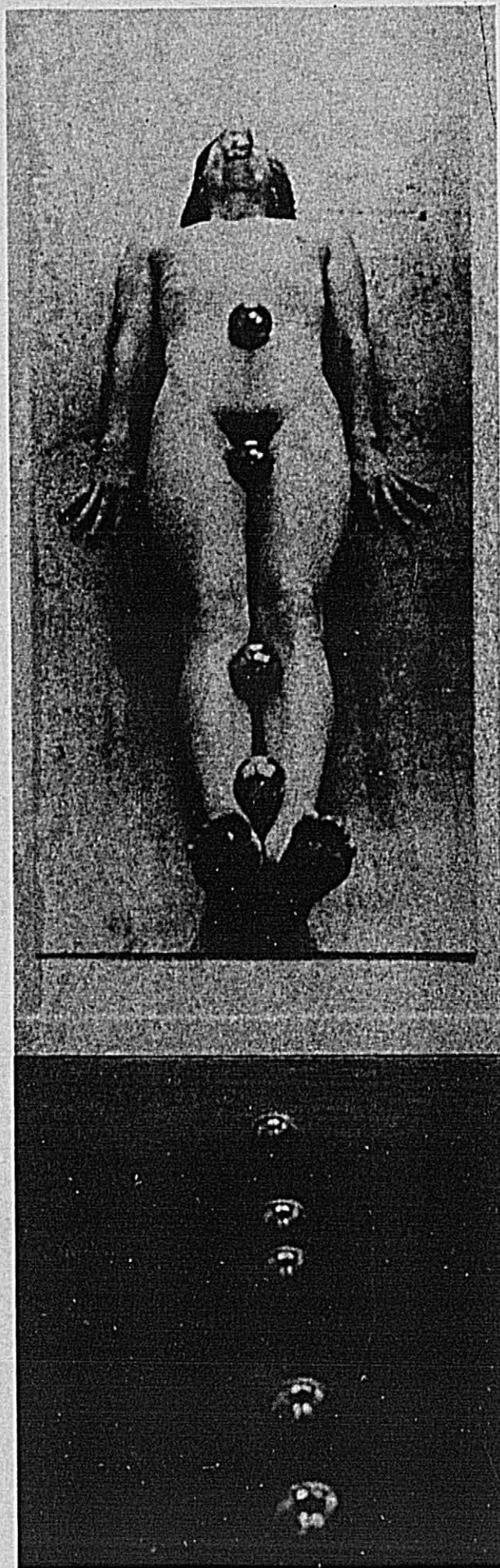
The LCRAP is the weekly supplement of the McGill Daily. All contributions are welcome — graphics, poetry and prose. Our address is 3480 McTavish, rm B41; phone: 392-8921

Editor
Associate editor
Art

Karl Nerenberg
Michael Terrin
Brian Segal

We of the LCRAP mast would like to take this opportunity to bid a fond farewell to our co-worker and teacher, Gene Allen. Good luck in your new pursuits in the world of professional filmmaking Gene, we'll be looking for you up on the silver screen.

Special tanks to Tom Clasper for his inestimable advice on problems relating to ladies' lingerie.



by michael haslam

Conscience and Responsibility

conceptual art as political statement

From January 25th to February 12th 1972 Media Gravures et Multiples presents a one year retrospective of the Insurrection Art Co. The Group itself began a little more than a year ago, (during the crisis of October 1970) as an outgrowth of work and study sessions by the artists involved designed to probe into the social and moral responsibilities entailed in producing works of 'Art'. This analysis yielded certain imperatives: artists, stirred by social conscience have throughout much of the 20th Century been shackled to a medium which has lost its voice.

L'Art pour l'Art concepts are inadequate. Artists by the very process of doing which requires conscious participation, are creatures of history, culture and society; effecting any work of art is in itself a complex moral and political act. Much of contemporary art, though aesthetically liberating, has become a power beyond the control of the artists involved. This is due in part to what Kavolis has referred to as: "The failure in contemporary non-objective art to reflect any tangible

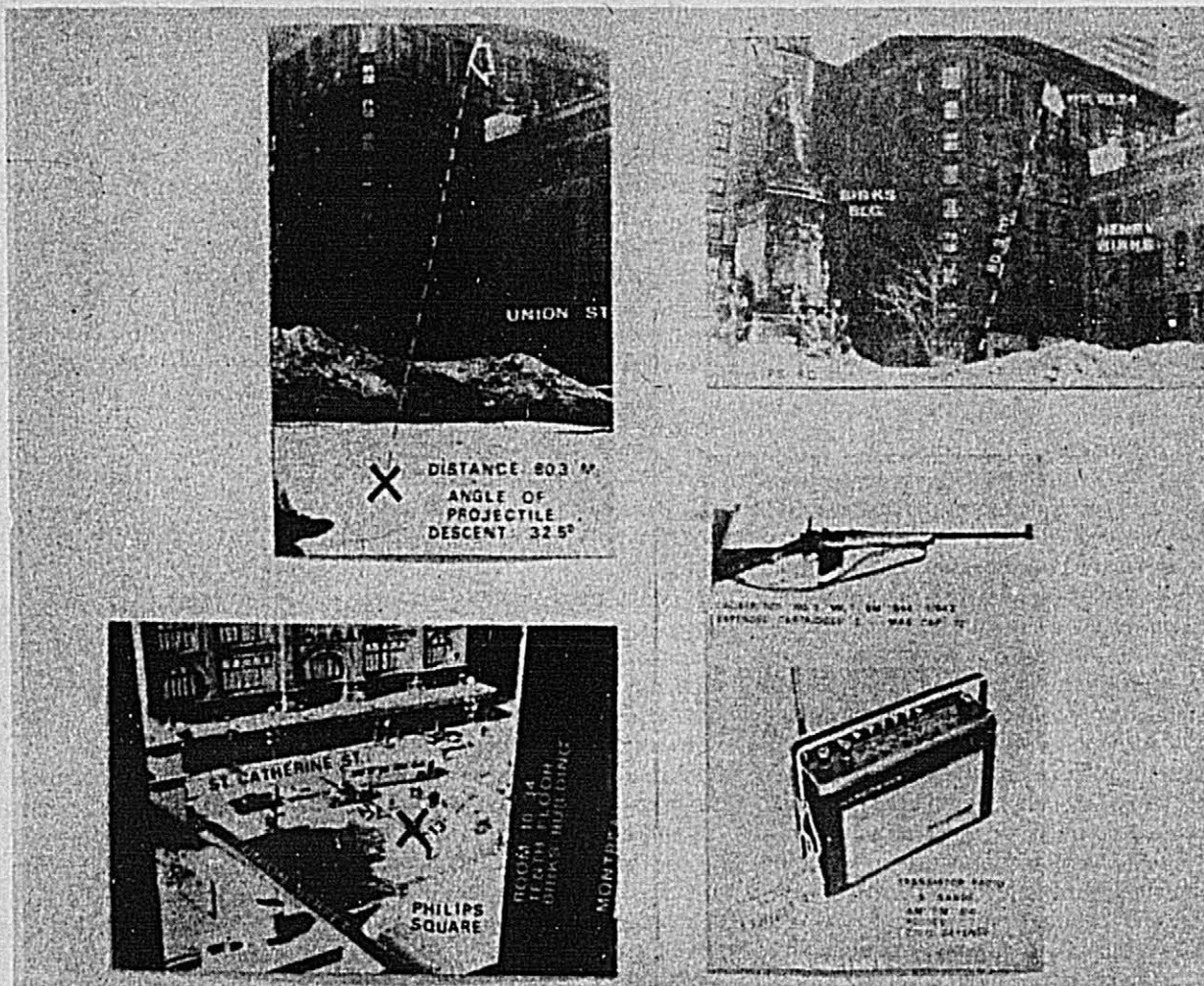
content may be interpreted in ideological terms as refusal to acknowledge the cultural validity of existing forms—perhaps as a form of disinvolvement". Similarly Harold Rosenberg has written: "Cut off from the will to change the world art today whatever its merit, is not avant-garde, and claims of affiliation with the vanguardism of the past are a sham exploiting the radical tradition". In view of this, the task which faced the Insurrection Art Co. from October 1970 on, was to rediscover the true *Avant-Garde*, to produce new aesthetically innovative works which would also reflect the existential social situation, from which no artist, if he is a man of conscience, can divorce himself.

The resultant criticism of the Company's following of this direction has been twofold. There are those who say the work is Marxist, a Communist Social Realism, and those who contend that it is "Anti-Art". Both perspectives are erroneous. There is virtually no connection between the dynamic transformational aesthetic of the Company which merges conceptual formalism and multi-media presentation with elements of social realism, and the flat, static, conservative 'Anti-revolutionary', so called art of the communistic bloc. The latter wallowing in the delusion that it is depicting things as they are, continually portrays in an optimistic light its own non-transcendent social reality. By proclaiming themselves the 'ideal' through such 'art'; these societies render this 'art' functionless as an agent for transforming and expanding human consciousness.

Perhaps nothing annoys the members of the Company, Michael Haslam, Rod Sanderson and Robert Walker more than being referred to as anti-art. They are quick to note that with many 19th Century artists a

Insurrection Art

by paul heyer



"Abstract Expressionism liberated painting from the social consciousness dogma of the thirties; it is time now to liberate it from the ban on social consciousness".

- Harold Rosenberg

The Just Society

vehicle of free expression was inevitably a vehicle of criticism. Goya, Daumier, Millet and Courbet were not producing detached art for some future time, but conscientious politically involved art which was not separate from life. And yet these artists continually managed to make stylistic innovations which were revolutionary in scope. It is therefore no accident that one of the six works which the Company exhibited in Quebec City at 'Pluriel 71' last summer was titled: 'en hommage à gustave courbet' and commemorated the centenary of this great artist's heroic role in the Paris Commune.

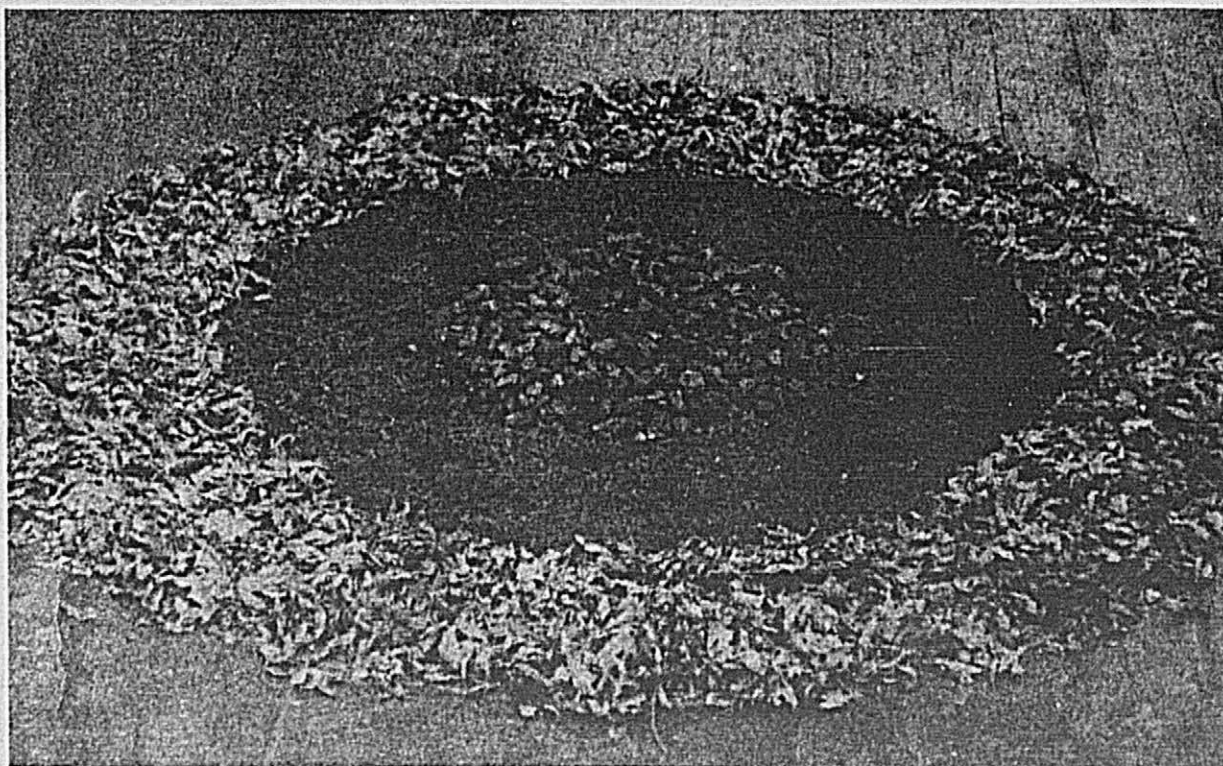
The initial work of the Company was L'Evidence en Art/L'Art en Evidence, a painting executed on the steps of the Palais de Justice, January 25th 1971, during a time of grave political turmoil. The execution of this work was documented by a series of photographs, which give a temporal sense of process and perspective, as well as a documentation of concept. Both the mounted photos and the canvas itself were on view at the Academy's spring show (March 1971). When one walked over the canvas, (as the perpetrators had done in the original act), to view the photos, an eerie sense of being involved in the conspiracy resulted.

The retrospective at Media includes much of what has been shown at 'Pluriel 71', but which was new to

Montreal. There is the scintillating 'Third World Landscape', a five ft. by twelve ft. canvas overlaid with camouflage material, netting and green foliage. At the retrospective it is accompanied by a color photo of the same sized canvas, stark white, photographed against the Quebec countryside. Is this a connection of crises? Because of the spatial dimensions of the gallery a 'thing' happens between 'Third World Landscape' and Walker's 'You'll know when you get there', a centered floor piece consisting of coal, circumscribed by peat moss and dead leaves — the aesthetic apperception of an organic transformation. Haslam's 'The Weight', a bodywork blown up life size with iron balls in the body cavities, forms a vector at the far end of the gallery, as the balls used in the work aligned on the floor in proportion to the photograph.

Perhaps the most ominous work is 'The Just Society', four large blowups, three of a downtown Montreal area where it appears an assassination had taken place, and one of the gun and shortwave radio used in the plot. The photos are complete with measurements and ballistic statistics. When viewing the piece one is forced to stand upon the chalk outline of a body. Who is the person killed? Is there a connection between this work and 'le hazard et la nécessité': the same chalked outline of a 'killed man' photographed at prominent Montreal sites? But the biggest question still is why is this socio-political art, with its direct Quebec relevance, being done by 'Les Anglais Québécois'?

*"You'll know when you get there":
dead leaves, peat moss, coal.
by robert walker*



DEMOS



by ron blumer

The following letter was sent to me by a Demos reader in response to my ad for "old love letters and used hate letters." In an attached note, he explained that the letter was the last contact of a passionate six month affair. He was completely devastated when he received it. He feels now that the letter is partly true but was in part written to assuage his former girlfriend's feeling of loss of face. The letter beautifully reflects the complex sentiments that comes with any separation. The shame at having given and having been rejected, the worry about who rejected who first, the rationalizations, the surface coldness and detachment masking intense feeling.

Further letters in a similar vein will be published as received.

Poor Adam,

Your tone was so sad — despondent — even hateful — if only you had let me see you last Friday nite I think some grace would have blessed both our spirits. I introspected on Friday, long and lengthily (only finding your note after I phoned you alas) wondering why I have been so cool with you so disappointed and disappointing. What was the problem that kept me from total bliss or despair in either reconciliation or separation? I found it.

Adam, I must confess that I was consistent in my attitude towards you and in my feelings — consistently out of love except for those few heroic hypocritical flights of feigned love. After the first joy in discovering a new person — a person like you so rich in resources, so sensitive and loving, I settled into a deep feeling of trust and friendship. In the thrill of courtship I thought I was in love, I believed I was surely in love but surely love wasn't so frail. The error was in confusing the treasured friend who wrenched me from my loneliness with the desire to be both loved and loving. Adam, forgive me my simplicity. I was tortured by more voices than you ever imagined. Many times, while sleeping beside you, I was plagued by the recurring dream that I was making love with someone else but always the same someone. I thought at first that this was only a perverse manifestation of my love for Adam. So many other things; so many other ways in which I tried to flee from heresy and remain true to the "faith" were of course only corrupting it from within, instead of ending it from without.

Please, please believe me when I say I've always empathized with you — always felt a profound friendship, still do and always will. Since I came to this realization, I have felt peace, calm, neither

hurt nor pain. Only I am vulnerable to your pain and suffer through empathy with your hurt. But there is no longer bewilderment, inconsistency and confusion.

You remember how on my birthday I ran to you shaking, trembling, begging for your love? Adam, it was the loss of my closest friend, the shattering of the foundation of my trust in you that devastated me. I was horrified by your request to "extricate myself from you" delivered in icy ghostly tones, because I could see the continuation of our relationship in terms either of love or its complete dissolution. I begged for the former. Now that I understand the dynamics of my feelings I would choose the latter. But the choice isn't necessary — I would be so happy in friendship with you. Greeting each other fondly as friends, drinking in the Hut, going to movies, going for sundaes, all of the fun things that friends share without the burden and strain of pretending that we are in love. I am also aware that you are not accustomed to doing these things with girls whereas I often establish this relationship with males, and that the transition may be more difficult for you. But if you're willing to try I'll do everything to help you.

I really think that this will help you when you try to have more serious relationships with girls. You still have a rigid conception of man-woman relationships and impose upon them unnecessary formalities. This is perhaps why you have had trouble relating to girls in the past. When you fall into an easier, more casual attitude towards women, you won't feel obligated in the initial phases of a tentative relationship to chase, date, pursue, impress, or resort to coyness or nervous calisthenics. I just reread this and realize that it sounds like I'm trying to worm a few thorns in, but I swear I'm being sincere and genuine — I want to see you begin another relationship with a woman but not as a pathological fourteen year old. I remember how, when you were first trying to get to know me, I was really turned off by all your antics but went along in spite of myself. I couldn't bear to slap the hand, the one hand, that reached out to me in my loneliness. I am still grateful and will be eternally grateful, it truly was you who helped me find my way back to life last November.

Adam, please believe that you have a friend in me, someone who has completely exorcised herself of feigned feelings, someone who will always be there to help you whenever she can.

Phone or drop by,
Jane

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sensitive,
young poet.
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Johnny Crackle Sings
by Matt Cohen
published by McClelland and Stewart

by pat hobby

Johnny Crackle Sings is one of the worst books to come out of the recent garbage explosion Canadian publishers have foisted on the literate public. There's no excuse for reading this book unless you have to or you're specifically interested in copping McClelland and Stewart's hundred dollar ass-licking book review prize. If you have to read it, try to find a way out. If you're after the money, good luck — you're at least as well motivated as Matt Cohen, the perpetrator of this second rate hack work.

Matt Cohen's story is a study in what happens when you handle a whining brat with kid gloves. Someone should tell him that beyond talent and inspiration writing requires discipline and self-control, two qualities in which Cohen demonstrates himself sadly lacking. Juvenile is too kind a word for his sweaty palmed efforts.

He has found cliches for every legitimate human feeling. "What do you want to know?" is his weightiest refrain with "Why did the chicken cross the road?" a close second. But his depth of observation hits rock bottom with, "Everybody always covers their mouth when they burp but you never see anyone cover their ass when they fart." Ha, ha, ha for the collective ass, three hips and a hoo-ray for the courage it took Cohen to stand up in front of a hostile audience and poke fun of Amy Vanderbilt, and one Bronx-cheer because everybody knows you can't cover a fart.

He uses more cheap tricks than a side-show fakir. If he fools anybody at all, it's only those few remaining lame-brains who think it intimately develops a character's personality to use "I" for "I" and don't mind when sentences run together. Too bad Cohen didn't pick up any of e.e. cummings' cleverness or wit while combing his poems for sequins and feathers to pretty up Johnny Crackle's drab little life. Cohen's characters are flat as cardboard puppets and he jerks their spastic limbs with appropriate awkwardness.

Cohen's writing is jagged. Like a grade-schooler's composition on his summer vacation and about as interesting. If your heart is set on accepting

Johnny Crackle Sings as art, kinetic art is the only kind you can accept it as. Don't ask any questions; don't read it too closely. Just put it under a glass dome and admire its cosmic qualities. It should burn well in a fire-place — with a pretty blue flame.

There's not a passage in *Johnny Crackle Sings* that hasn't been written better somewhere else, mostly in Kerouac and Salinger (lightweights themselves).

The shame of *Johnny Crackle Sings* is

that Matt Cohen could probably write a book worth reading if he made himself do an honest day's work for a change. Instead of slopping together any old words he could come up with in twenty minute jam sessions, he could plan out a well written novel. All the potential's there. But what the Hell's the use if he's only going to be subjected to a demeaning advertising campaign by McClelland and Stewart and smothered by adoring provincial critics who're hunting for a new Tolstoy in the hinterlands.

Johnny Crackle Sings
by Matt Cohen
published by McClelland and Stewart

by michael terrin

Canadian author Matt Cohen's *Johnny Crackle Sings* is a lyric masterpiece about a young Ottawan's search for himself in his painful odyssey from childhood to early manhood. With beautiful rhythms and austere vocabulary Cohen follows Johnny through his successes and failures capturing precisely what it means to be young, talented and Canadian today.

Cohen catches every poignant moment as Johnny comes of age by cleverly jumping in and out of different characters' thoughts — the finest literary innovation since Hemingway's stream-of-consciousness. Cohen's stylistic brilliance does more than give the reader insight into the many levels of reality operating in *Johnny Crackle Sings*. It develops in depth the curious and complex relations among the carefully characterized persona.

With a hard, cold gaze we see through Cohen's eyes the money grabbing, squalid wheeler-dealers piling hassles on Johnny's head — a petty newshound who cheats on his wife, a greedy agent who pimps his daughter. We also see through Cohen's eyes the loving simple folk who stand by Johnny through thick and thin — a philosophical farmer and his sensitive wife who shelter Johnny through his stormy, emotional upheavals on their farm.

Cohen's *tour-de-force* is his virtuoso exhibition of literary control in extending his new narrative technique to jump back and forth from Johnny's dream world (where he lives as Johnny Crackle, superstar, Sara Lee Cheesecake's lover) and his real world (where he lives as Johnny Harper, hung-up young man, Jenny Stern's lover). Cohen's talents rise to great heights when Johnny, in a touchingly tempestuous mood, says, "You asked me to write you the story of my life. The first incarnation had four parts. Now it has fifteen chapters. Ask me again and I will give you a million torn up fragments." In fact, *Johnny Crackle Sings* has fifteen chapters! In fact, Sara Lee Cheesecake and Jenny Stern are the same lithesome child-woman! In fact, Johnny Harper has a nervous breakdown, and his tortured life is torn up to a million pieces before he can put them all back together again! Cohen's emotional textures and literary construction herald him as the F. Scott Fitzgerald of the love generation.

It's as if Richard Brautigan in all his beautiful lyricism had the courage to stand up and speak to really important issues like the problems of living as a free man in the shadow of giant superpowers. Cohen isn't afraid of deep subjects, and there is much to think about in *Johnny Crackle Sings*.

In these terrible days when we are threatened by instantaneous nuclear incineration, poisons in the air and water around us and shrinking personal freedom, every nation needs great writers to sustain itself. We can be proud we have a free-writing, brave, creative man like Matt Cohen to guide us with a light through our troubled times.

McCLELLAND AND STEWART LIMITED

Publishers 25 Hollinger Road Toronto 16, Ontario Canada Cable: EMANDESS

January
Twenty-Sixth,
1972.

Dear Editor:

One of the hardest things to find is a sensitive and comprehensive criticism of a piece of fiction. A book can be "reviewed" at some length in any number of journals but only rarely do publishers find that any serious quality of criticism has been applied to books submitted for review.

McClelland and Stewart, most anxious to upgrade the level of literary criticism in Canada, feel that one of the most basic places to start is in Canadian campus journals.

For this reason we are sponsoring a "contest of criticism" to see which of the campus papers can come up with the most intelligent and sensitive review of one of our recently published books.

The book in question is *JOHNNY CRACKLE SINGS* by young Canadian author Matt Cohen. Cohen has published previously in *Tamarack Review*, *Saturday Night* and a number of small literary magazines and is definitely a writer that many people are watching.

To encourage interest in our project we are offering a first prize award of \$100.00 for the winning review that is selected by the panel of judges who have agreed to screen the submitted reviews. This panel consists of Kildare Dobbs, author and literary editor of the *Toronto Daily Star*, John Newlove poet and senior editor at McClelland and Stewart and Bill Howell a well-known young poet and free-lance journalist from Halifax.

To be eligible for the \$100.00 prize the review of *JOHNNY CRACKLE SINGS* must be reviewed by a member of the student body and appear in print in your campus paper no later than March 15th, 1972.

Catherine Wilson
(Ms.) Catherine Wilson,
Director of Publicity.

CW/jmcn.

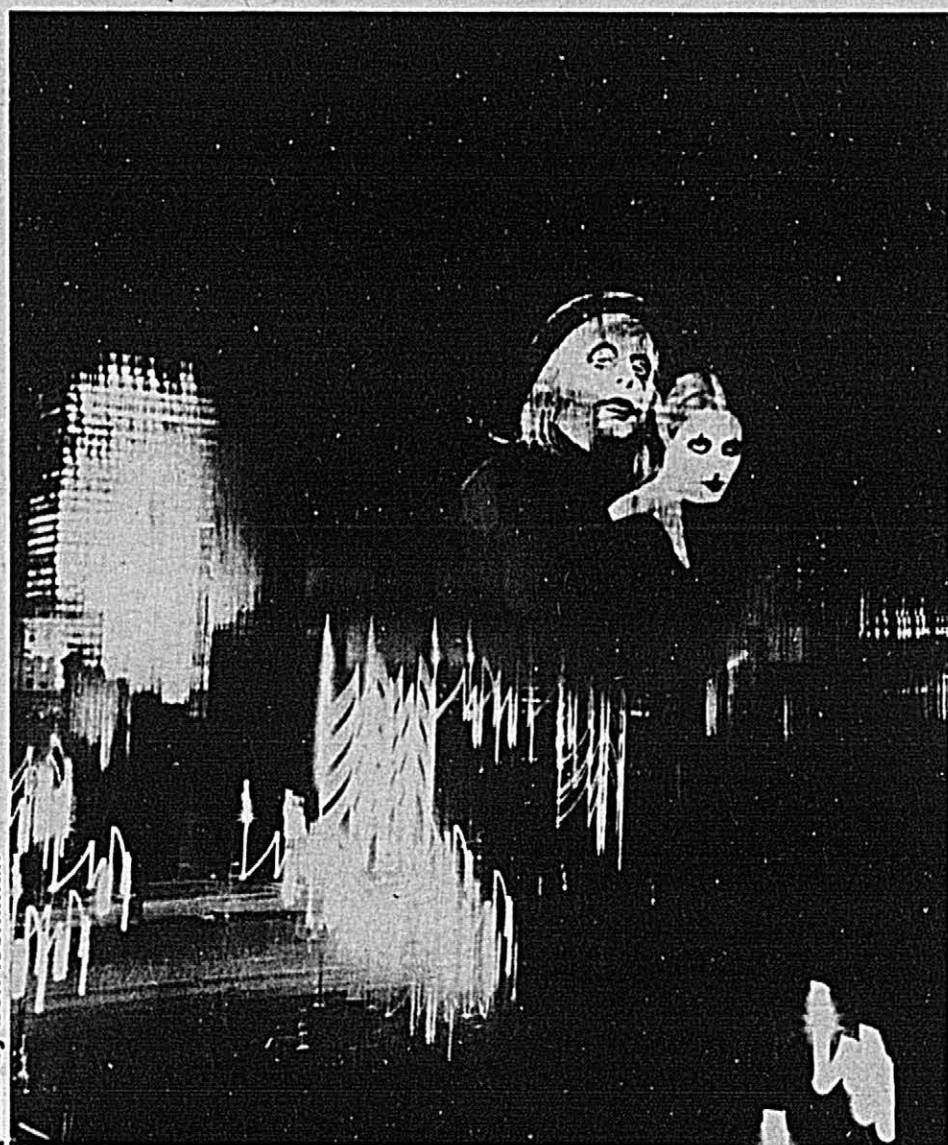


photo by ben lechtman

genesis

... & i re-call
having caressed Arabian
nights/having swept
gnarled hands across
desert sands,
whirlwinds, & tailspins...

& i've thought
again (once again,
twice/thrice again
of Congas —
of Congas beating
heaving/beating heavy
heavy beating/beating
before flames —
stabbing African soundwaves
mercilessly into post-silent
nights (& yr black, sweating bodies
cried before DAMBALLA/chanted
& swayed before DAMBALLA

... then ceased our rituals
(motion adjustments: strangedialects/symbol of
foreign lands.

CIVILIZATION

brought
new chants,
new prayers,
& a new death...

& we died,
(the slow europeandeth
& we still die,
(the post-europeandeth
but in that long death process
(motion adjustments...

some of us were born by Soloman Nambati

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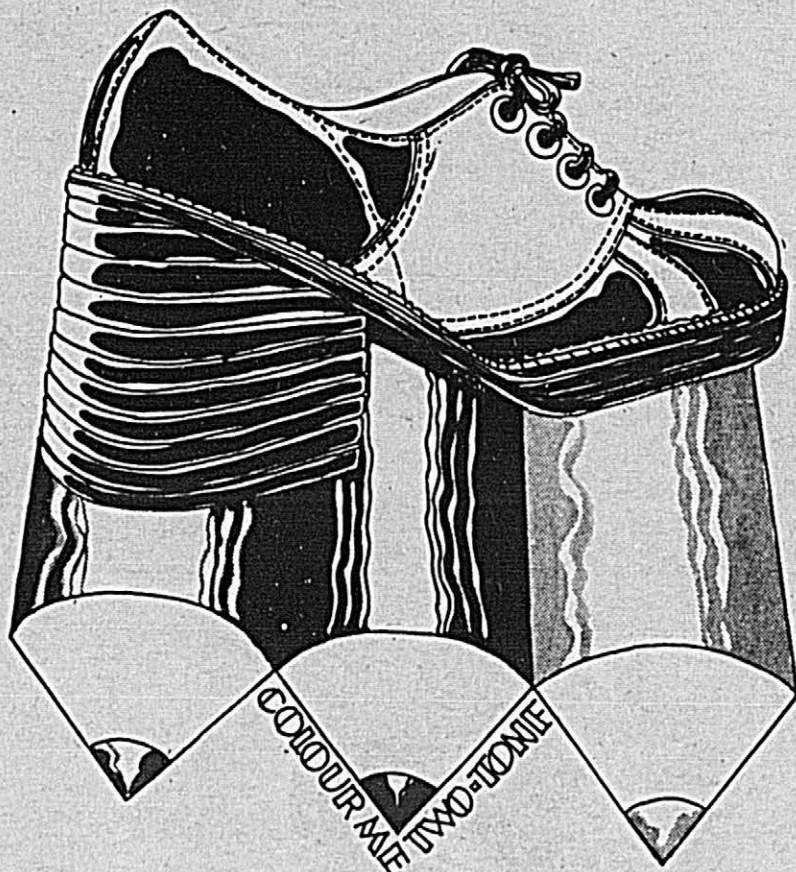


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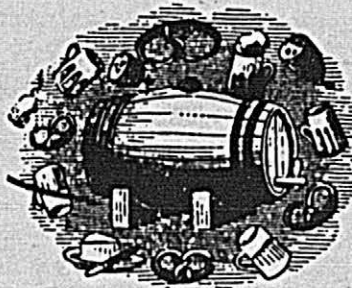
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Bains . . .

Continued from page 3

progressive people to lead the people here in even more vigorous support of the national liberation struggles of the people of Asia, Africa and Latin America to further isolate US imperialism.

There are certain characters from Asia, Africa and Latin America who try to oppose this excellent situation suggesting that Asians, Africans and Latin Americans are "more revolutionary" than the North Americans. This is altogether wrong because the question is not whether somebody is more revolutionary or less revolutionary — the decisive factor is where the person's sentiment lies, on the side of revolution or against it. To advocate the spurious theory that North Americans are not as good revolutionaries as the people of Asia, Africa and Latin America is to split the people of the world. This line objectively serves no one but the im-



perialists themselves who are continuously seeking out ways to divide the people of the world. In the past, it has been the Trotskyists who have served the imperialists well at this advocating of such theories (for example, the theory that it is only possible to have revolution in the third world where the people are starving and not in the capitalist heartlands where the people are well fed.) In the 1960's they used to give the line in Montreal that the only way to bring about revolution in Asia, Africa and Latin America was to send "educated" people from here to "teach" the peasants how to fight their national liberation struggles. Revolutionary people rejected this theory and now its opposite is coming up — that North Americans are not revolutionary. Anyone who lived in North America during the 1960's can recall that there has been continuous and developing struggle on the part of the people against the US imperialists. In fact not a single day has passed when the imperialists could claim a victory. There has been one defeat after another for the imperialists in the US, Canada and Quebec in their attempts to subjugate the people and win them over to their imperialist policies of war and aggression. In the short period of the last six years, the mass movement against US imperialism has developed and shown itself in numerous protests and attempts to organize on the part of the people. To say



that the people of North America are not for revolution is to fly in the face of this recent as well as long term history and to serve imperialism.

Because of the nature of the North American society, it being an advanced capitalist society which in this era is the most degenerate and parasitic, all kinds of negative trends of bourgeois thought arise. Those characters who wish to divide the people of the world and prove that the North Americans are "less revolutionary" use this aspect to define the struggle here as backward and the people as "less revolutionary". But to a genuine Marxist-Leninist, the fact that all kinds of negative trends arise here means that the positive is in the making and that North American society is undergoing revolutionary change. The negative trends are definitely giving rise to their opposite — a most vigorous positive movement capable of fulfilling the historic mission of the North American working people, that is, the burial of US imperialism and the emancipation of the North American proletariat. 1972 is going to be an excellent year for the development of the workers' movement here which will help the struggles of the people in Asia, Africa and Latin America.

1972 is also going to be an excellent year for defeating the power politics of the two superpowers, a trend which already began in 1971. The restoration to the People's Republic of China her lawful rights in the United Nations and the expulsion of the Chiang Kai-shek bandit gang was a significant victory for the people of the world in opposing the power politics of the superpowers. Because of the stand taken by many small countries, a just stand was victorious and the unjust position of US imperialism was totally defeated and could gain no support. This trend is bound to continue.

Daily: What do you think are the chances of developing a Marxist-Leninist Party in the US? Do you see any significant trends in this direction?

Bains: I wouldn't comment on this question.

Daily: What form do you anticipate the revolution in North America will take?

Bains: In North America the industrial proletariat is the main force as well as the leading force of the revolution. The industrial proletariat is concentrated in the cities and because of this the insurrection will take place first in the cities and then spread to the countryside. In China and in semi-feudal societies like India, the main force of the revolution is the peasantry, especially the poor and landless peasants. The peasants are concentrated in the countryside and the revolutionary insurrection will begin in the countryside. The main question for the revolution there is the elimination of the lawlessness of the landlords in the countryside and building of Red Base areas with revolutionary political power. In North America, the main problem facing us is that of training

the proletariat through many day to day and short-range struggles. In this respect revolutionary propaganda plays a very important role. Both the ultra-left and rightist tendencies in the revolutionary movement attempt to divert us from this task; the rightists refuse to popularize advanced ideas, that is Marxism-Leninism-Mao Tse-tung Thought, and the ultra-left refuses to participate in the day to day struggles.

To mobilize the industrial proletariat, we must use the method of people's war. Only by applying the principles of people's war, which is the summation of the experience of many revolutionary struggles of the world's people, can the masses of the people be aroused in their millions. Only when the people are aroused in their millions will there be an insurrection.

Daily: What is your position on the so-called state of Bangla Desh?

Bains: The question of the so-called Bangla Desh is very important for everyone to grasp and all progressive people should unite to oppose its creation.

There are two very important events which took place in 1970 and 1971. The first one, in March 1970, was the open and naked aggression by U.S. imperialism in Cambodia. The second, in December 1971, was the open and naked aggression against the people of East Pakistan and against the country of Pakistan. The first event was organized by U.S. imperialism with the tacit approval of Soviet social-imperialism and the second by Soviet social-imperialism with the very definite approval of U.S. imperialism. The significance of these two events is that, without paying any attention to international agreements or codes, or to the national sovereignty and territorial integrity of the invaded countries, these two superpowers gave themselves the rights to invade Cambodia and Pakistan, massacre the peoples and divide the countries. Claiming the divine right to invade other countries, divide them, slaughter the people and destroy their means of subsistence, was the policy of the Hitlerites. Now the two superpowers in their deathbeds have taken upon themselves the same policy. Since 1945 U.S. imperialism has entered many countries in a similar way, while at the same time making the most noise about "international legalities", "agreements", etc. Now Soviet social-imperialism has taken the same road. At first it issued threats, especially against the People's Republic of China and Albania, then it committed actual aggression against the Chinese people on the border, and then in 1968 it carried out the blatant invasion of



Czechoslovakia in full view of the world's people.

The People's Republic of China and Albania pointed out in the United Nations that the question of the intervention of one country in the internal affairs of another country is a crucial question. To support the policy of intervention is to side with the modern-day Hitlerites while to oppose it is to go against them. The question of Bangla Desh must be looked

at in this light. There is no confusion as to what kind of state it is. Indian armies are occupying it, and it is a client state of India, under the aegis of Soviet social-imperialism. Various other powers, especially U.S. imperialism, have an interest in it.

These two acts of blatant intervention in the internal affairs of other countries by the two superpowers will definitely be repeated by them over and over again, and in more and more desperate fashion, until they are defeated by the people of



the world. It is because of this that, at this time, it is very important for all progressive people to uphold the principle of non-intervention in the internal affairs of another country and to oppose the fascist line of the right to intervene, carry out massacres and divide other countries. Today it is the responsibility of all democratic people, no matter what their particular political beliefs, to point out to the people the real significance of the U.S. invasion of Cambodia in March 1970 and the Soviet social-imperialist attack on Pakistan in December 1971, and to rally mass public opinion against the policy of naked intervention followed by the superpowers, and to struggle for the right of all countries to settle their own internal affairs.

Daily: What is the Party's attitude towards women's liberation organizations as well as to the issue itself?

Bains: Our Party holds that the complete emancipation of women can only come about with the overthrow of class society and private property and therefore it is only with the overthrow of these that women can regain an equal place in society. The emancipation of women is therefore inseparably linked with the

Continued on page 6

ERRATUM

The first part of the Hardial Bains interview, printed in the *Daily* of Monday, Jan. 17, had an error in the last question.

The sentence read:

"The bourgeois world outlook is also a complete outlook although it has picked up all the revolutionary elements of the feudalist outlook and has incorporated them as its own."

It should have read "... has picked up all the reactionary elements ..."

Bains . . .

Continued from page 5

emancipation of the entire working class and oppressed masses, and women must fight alongside men in the revolutionary struggle.

Experience has shown that it is only in socialist societies such as China and Albania that women have become emancipated and are able to participate as equals in the society. There is a bourgeois trend in the women's liberation movement which advocated that the emancipation and liberation of women is possible under the class society. This, they suggest, can be achieved through equal pay or equal job opportunities, abortion on demand, "sexual liberation" or various other things. This bourgeois trend is an attempt to lead women away from participating in the overall revolutionary struggle in society. The bourgeoisie could grant any of these concessions or all of them, but women would still be unequal under the bourgeois system. It is quite possible to have equal pay and still be in a secondary position in the society. Marxist-Leninists uphold that the emancipation of women means that they have equal ability to participate in all aspects of life in society, and this can only be granted under the dictatorship of the proletariat where, for the first time, all working people will have the ability and right to participate equally in society and the need for exploitation of man by man will be eliminated.

The day to day struggles of women for equal pay, equal job opportunities, etc., are just struggles and are part of the overall struggle of the working people against imperialist exploitation. The bourgeoisie would like to turn these struggles into isolated and detached fights for concessions whilst maintaining women in an unequal position.

Despite this bourgeois trend, the main feature of the women's liberation movement has been to bring many women into the struggle and this is a very

good thing. Many of the women who are coming forward to support the women's liberation movement are rejecting its negative aspect and joining the Party, supporting the line that the pre-condition for the emancipation of women is the emancipation of the working class.

Daily: What do you think student newspapers like the McGill Daily should be doing at the moment?

Bains: Today, at a time when imperialism is heading for total collapse and socialist forces are advancing to world-wide victory, it is very important that everyone participates in democratic revolution. Papers like the McGill Daily can play an important role in this democratic revolution by supporting the mass democratic method of the contention of ideas on a scientific basis, popularising the discussion of ideas and upholding correct ideas and opposing incorrect ideas.

The reactionary trend in student journalism has been that student papers in the hands of various careerist and reactionary elements have tailor-made reality to suit their own interests. In the wake of this comes the propaganda that it is not possible to support what is correct and oppose what is incorrect in the student press for fear of reprisal from the bourgeois dictatorship controlling the university. In this way, under the threat of expulsion, etc., contention of ideas was discouraged. Student papers, and the McGill Daily in particular, should oppose this trend and the reactionary threats of those maintaining the status quo and boldly stand up for the right to present all ideas to the students and for scientific appraisal. In this way, the McGill Daily can contribute to the democratic revolution and the development of a lively atmosphere of seeking out correct and just ideas and opposing incorrect ideas.

The task of a student paper like the McGill Daily should be to report and reflect what is going on in the society and in the university. To do this, it is important to develop real objectivity and not sham objectivity. Another legacy of the reactionary trend in journalism is sham objectivity, which means picking up a perceptual and superficial aspect of a thing, reporting it in as much irrelevant detail as possible, and then claiming that this is 'detached' and objective reporting. The McGill Daily must oppose this and aim to reflect the main trend in things and not their secondary aspects, and present issues, not irrelevant detail, to the students.

Lastly, there are one or two things which every newspaper should uphold, that is not to promote fascism or racism and not to stifle any one's initiative. I think that it is in this way that student papers can play a very important role.

OPEN FORUM

on the Proposed Fee Hike
Wednesday 16 February
1200 noon, Ballroom

Speakers:
Dr. Stanley Frost and other student speakers

Students' Society

TODAY at 1 P.M. in the
Union Ballroom

OPEN FORUM

Topic:
Redefining the Students' Society

MONDAY at 1 P.M. in the
Union Ballroom

Topic:
Student representation
in University Government

All students are urged to
attend. You have a right
to participate in redefining
campus life.

GABOR ZINNER
President, Students Society



McGILL MEN'S INTRAMURALS

INTRAMURAL INDOOR SOCCER

Entries are now being accepted for the Intramural Indoor Soccer League. This will be an open league and any Club, Class, Fraternity, or organized group of students on campus may enter a team. All games will be played in the Currie Gym on Thursday evenings between 5:30 and 7:45 p.m.

Special Indoor Soccer rules will govern play. These rules are available from the Intramural Office. A \$10.00 team entry fee must accompany all entries but will be refunded if there are no defaults. Entry forms available at the Intramural Office, Currie Gym, room 7. A limited number of teams will be accepted. Entry deadline — Wednesday, February 16th.

WE STAND CORRECTED!

In yesterday's Council story it was implied that the cafeteria contract, which comes up for renewal this year, would be negotiated with Maisonneuve Vending Corporation. The contract will be reopened to bidders and will not necessarily go to Maisonneuve.

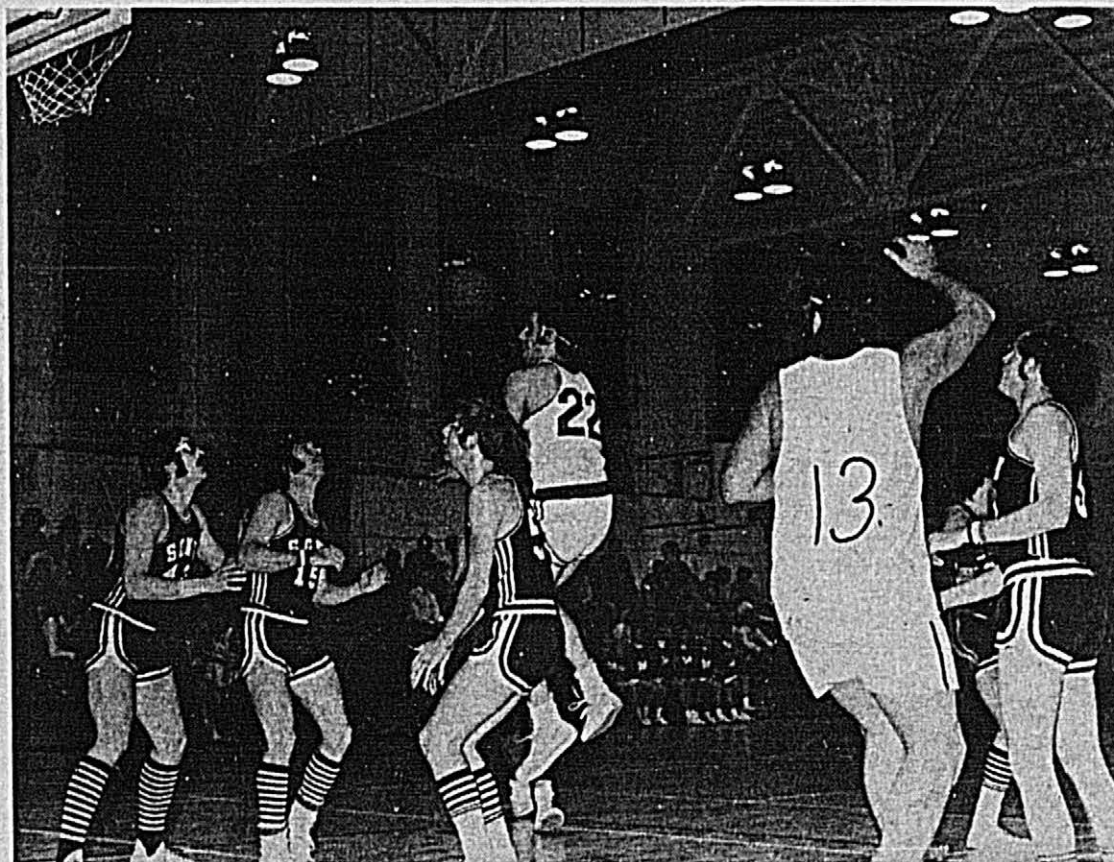
Hoopsters storm into second

by joe dylewski

There's no team in the league that can play McGill man-to-man and expect to win. That's what Sir George Williams University tried to do last night in an unsuccessful attempt to hinder the Redmen offence. What they ended up doing was giving John Naponick a field day as he popped in 39 points to pace McGill to a 87-78 win.

Naponick's presence was also a key factor in keeping the Georgians from penetrating. Time after time the Sir George team would find itself under McGill's basket ready to drop a layup, when out of nowhere came the big man to smother any hopes that the Georgians had of scoring. John had a fine all-round game as he also swept 26 rebounds from both ends of the court.

As a matter of fact, the entire Redmen team played a pleasant game of basketball. McGill led throughout the ball game and only some heroics by Super.



CLIFF BOCHNER (22) takes a feed from John Naponick during last night's game against Sir George. Redmen dumped Georgians 87-78 to climb into sole possession of second place. Paul Lemaitre attempts a bucket in the shot below.

Tom Brethel kept the game from becoming a rout. Brethel showed the form that made his coach declare that "Tom is the best basketball player in Canada". Brethel finished as high man for Sir George with 23 points including a forty-footer with two seconds left in the first half. That basket pulled the Georgians to within four after the Redmen had blown an 11 point lead.

The Redmen had played a strong first half, feeding Naponick who was occupying a low post position, and John just driving for the basket and scoring. Much of the credit must go to the guards who did an ef-

fective job of getting that ball into the big man. Among the most notable of these guards was Cliff Bochner. Cliff was a surprise starter in this game but he didn't let coach Wimisner down as he showed that he belonged out there. He was rewarded with the nicest basket of the game — a left-handed drive down the centre.

The second half began with two quick Sir George baskets but McGill came right back with Naponick hitting from in close and also performing a ballet as

he made his way to the basket. John also connected on some foul line hook shots that tickled the home fans. The giant was also involved in a minor scuffle with a couple of Georgians. After being fouled by one of them, he was pushed from behind into another Georgian. He in turn shoved, or shall I say attempted to shove, John across the key. This resulted in Naponick extending his sizable belly and propelling the man a safe distance from himself. Naponick also had a few words for the

other man involved and then proceeded to convert his foul throws.

Even the refereeing couldn't keep the Redmen from defeating the Georgians and moving into sole possession of second place in the standings. McGill now faces Laval in Quebec City tonight and then returns home to host RMC in a rare Sunday afternoon encounter starting at 2 pm. That game should feature further play in the one-on-one tournament (if we get any entries).

Foul Shots: The Georgians Mike Hickey (Pat's brother) gave a courageous performance. He played the game on a bad ankle that had him hobbling up and down the court. . . . Three members of the Redmen have given coach Wimisner an ultimatum — play them or trade them. It seems that all they really want is a padded bench.

daily photos by harold rosenberg

Swim team hits Quebec

by tony ziolkowski

Tomorrow morning the Redmen swim team climbs on board a bus and heads for Quebec City to take part in the biggest sports farce since Radio McGill hammered this glorious publication 33-6 in floor-hockey.

Coach Fouad Kamal's charges include two Pan-Am swimmers, John Hawes and Dave Johnson, as well as five previous CIAU finalists in the persons of Bill Coke, Bill Gillespie, Ron Nesbitt, Rich Zajchowski, and Jim Frost.

Rounding out the squad are John Jackson, Doug Farnell, Ian Young, Bob Carstairs and Chris Zajchowski (that's right there are two of them). In addition to the swimmers is national finalist in springboard diving, Dave Pope.

There is only one swimmer in the whole of this excuse for a

league (the QUAA) that can be classified as competition and that's Laval's import, Gabor Cseprigi. Cseprigi is the only swimmer from outside McGill to win an event in the Invitational Meet held early this season.

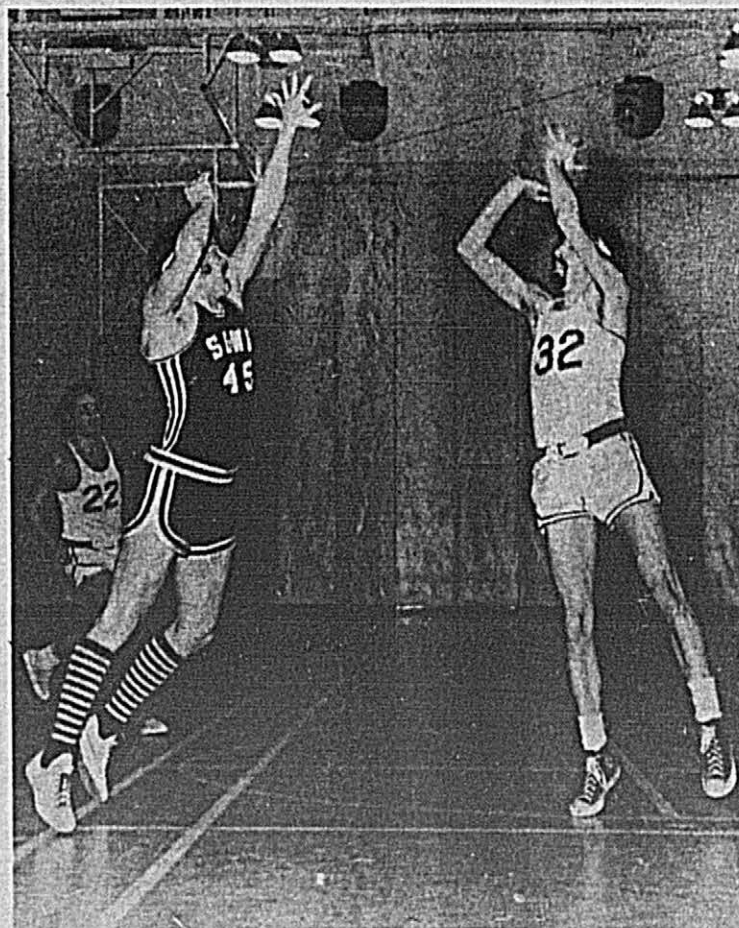
In an interview last night coach Kamal said that he feels "that all the swimmers on the team have a good chance of qualifying for the CIAU's".

With a full complement of eight swimmers the coach feels confident that the team has the best chance of winning it all since Christ became a cowboy. **Drips and drops:** Strangely enough the CIAU's are to be held at Laval. That's the third time in a row that they are being held in the eastern part of Canada. . . . The western schools are beginning to get a little angry at the whole thing.



HEY HAROLD

We were thinking of buying you a roll of film for your birthday, but unfortunately the budget couldn't be strained. So we got into contact, and after focusing our thoughts and taking care to shed enough light on the question of just how to convey our affection, we decided that nothing could be more apt than a photograph - and one that YOU didn't take. Live and learn, Rosenberg.



THE ONE AND ONLY LIFE INSURANCE PLAN ENDORSED BY



THE STUDENTS' SOCIETY OF MCGILL UNIVERSITY TO ITS MEMBER STUDENTS AND POST GRADUATE STUDENTS

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PLANS: Term to age 35 or 10 year term whichever is the shorter period, with Ordinary Life thereafter, unless converted sooner to Ordinary Life or any other type of permanent life. PLUS: accidental death and G.I.B.		YEARLY PREMIUM
PLAN A	with G.I.B.	<input type="checkbox"/> \$92.75
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	\$ 50,000 Accidental Death	
\$ 175,000 G.I.B. (7 options up to \$25,000 each)		
PLAN B	with G.I.B.	<input type="checkbox"/> \$69.25
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	\$ 30,000 Accidental Death	
\$ 175,000 G.I.B. (7 options up to \$25,000 each)		
PLAN C	with G.I.B.	<input type="checkbox"/> \$57.50
	without G.I.B.	<input type="checkbox"/> \$32.50
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	\$ 20,000 Accidental Death	
\$ 175,000 G.I.B. (7 options up to \$25,000 each)		
PLAN D	with G.I.B.	<input type="checkbox"/> \$45.75
	without G.I.B.	<input type="checkbox"/> \$20.75
	\$ 5,000 Death	
	\$ 10,000 Accidental Death	
\$ 175,000 G.I.B. (7 options up to \$25,000 each)		
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now par	24	\$67.50	92.50	2,020	5,333
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M.O.C. OPEN MEETING Tuesday, Feb. 15, 7:30 PM, Union Rm. 327. Nominations for new executive; film "Death of a Legend".

I.S.A. sponsors ski-trip to Bromont: Feb. 19th-return trip \$2.00, tickets available at Union Box Office or I.S.A. office.

APARTMENT hunting? One dirty-old-man health food freak looking for lovelies in Red & White Revue. Tickets on sale now.

MOC-SKI TRIP, Mt. Tremblant, Sun. Feb. 13, \$9.75 members, \$8.25 non-members, leave Rod-dick Gates, 7:15 A.M. Tickets box office.

ENCOUNTER CHABAD CHASSIDIM: explore Jewish Mysticism and learn what motivates them in our modern society. Contact Lubavitch Youth Org. 735-2201.

I.S.A. sponsors Quebec Carnival Trip: transportation, accommodation \$12.00. 392-8940 Rm. B-40 Union.

GRADUATES SOCIETY presents Walt Disney's Old Yeller in color. Sat. Feb. 12, L132 at 10:30 AM and 2:30 PM. Admission 50 cents.

FOR SALE

BEAUTIFUL ALTO SAXOPHONE, silver, new pads, new cork joints, and case. Made by C. G. Conn. Call 842-1059.

TYPEWRITER, great condition, almost new. Call 933-3895 evenings.

ARTIST'S CASE with acrylics, mostly unused, brushes, aluminum studio easel; Antique telephone; Hoover electric broom; New afghan coats. Cheap. 842-7514.

USED FUR COATS, muskrat, skunk, seal, racoon. All sizes from \$15.00 up. Grizzly Furs, 152 Prince Arthur East. 843-4000.

ROSSIGNOL STRATOS 210 CM. with solomon binding \$80.00, kneissl woods 210 cm. with Marker binding \$20.00, large competitions size 8 1/2 \$80.00, call 935-3449.

HOUSING

SHARE COMPLETELY furnished 2 1/2 on Aylmer. Non-english speaking or foreign student preferred. 288-0560.

SUBLET, 3474 HUTCHISON. Feb. 15 to Sept. 30. Large 3 1/2 high rise with pool indoor parking, fabulous view. Rent \$130/mth. Electricity included. Feb. rent paid. Call 843-3866.

WANTED: SUBLET 2 1/2 OR 3 1/2 furnished apartment near McGill from March 1st to April 30th. Call Rena 625-4089.

WANTED

DRUMMER. For commercial-jazz group. Must have wheels. Call Art 637-1405 or Don: 482-8347.

COIN YOUR PROBLEM? Aggressive type wanted to market new products. Permanent employment opportunity for real winner. Send resume to STUMP, c/o McGill Daily Advertising, Box 21.

URGENTLY REQUIRED — one black girl to do short dance sequence in student film — willing to pay — phone Fraser 392-8031 between 9 & 5.

VOLUNTEER MUSICIANS to perform in Thursday night coffeehouse. For more information call: Amy 849-0754, Clare 842-0477, Jennie 842-0526.

PART TIME BILINGUAL students to work as representatives in the promotion of a new cosmetic line, for a well established international cosmetic company. Friday nights and Saturday. Working terms 4 hours Friday nights, Saturday 8 hours, \$2.00 an hour. Write to: Mr. Jim Guillian, Max Factor & Co., 11672 Garon Ave., Montreal North, Quebec.

ENGINEERING BLOOD DRIVE, needs girls interested in assisting at this year's clinic to be held in February. Please have names on the notice board inside the E.U.S. office, McConnell Engineering Building or call Zeev at 737-7212.

LOST

BLACK WALLET in or near Union Bldg. keep the money, busfare and wallet, must have papers and cards. 489-2926.

LIGHT-BLUE BINDER containing Biology 207 & 201 notes — lost Monday in Stewart Bldg. locker room. Contact Ellen Beck 737-3460. Reward.

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